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PRÆFATIO

Sapientissimus naturæ auctor cum hominem condiderit ad imaginem et similitudinem suam, partem suæ lucis nitidissimæ et immortalitatis est ut ad cognitionem sui [illegible] [illegible] [illegible] [illegible] [illegible] machinam [illegible] ejus admiraretur attributa, virtutem [illegible] [illegible] [illegible] naturali [illegible] lumine Deum hominem [illegible] nosse [illegible] [illegible] [illegible] sui et rerum [illegible] conditionem res, [illegible] [illegible] est [illegible] debet [illegible] enim denoscere se [illegible] et res quibus versatur [illegible] supremi Numinis necessariam saltem sub obscurè colligat existentiam [illegible] enim [illegible] versantur naturam contemplanti rerum vicissitudines tot modificationes existentia earumdemque tantam varietatem entium et saltem observatur etiam [illegible] [illegible] [illegible] [illegible] [illegible] Talem [illegible] esse nobis perceptionum consentiam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Est igitur in nobis, tum [illegible], tum cognoscendi, tum [illegible] insita [illegible] Deo vis. Quin igitur homo præceptis Philosophorum incedat, per se [illegible] ratiocinatur [illegible] [illegible] [illegible] cum finita mens hominis sit, pluribusque in [illegible] [illegible] obscuris atque confusis [illegible] naturæ artificialis [illegible] est Logica, sive scientia rationis et ars cogitandi qua [illegible] ritè formentur, et ab erroribus [illegible] [illegible] magis possit caveatur. Quo [illegible] [illegible] [illegible] animi sui operationes attentissimè investigabit, earumque naturam atque rationes [illegible] [illegible] ita ut sit [illegible] [illegible] suos informare, quibus mens [illegible] æqua ratione [illegible] [illegible] scientiarum januam, et ut ita dicam, ingrediuntur ut in comparatione scientiarum rectum sequantur opinionem et [illegible] demonstrationibus non [illegible] [illegible] [illegible] [illegible] [illegible] nostris [illegible] Philosophiam [illegible] volunt Logicalibus induantur præceptis [illegible] verum à falso [illegible] [illegible], et [illegible] conceptas opiniones [illegible] cum [illegible] rerum existentia [illegible] [illegible] itaque Logicam, [illegible] [illegible] [illegible] [illegible] instituuntur quæstiones, [illegible] [illegible] [illegible] [illegible] mentis operationum, et regulæ exhibentur ad eas optimè dirrigendas.

Labor noster igitur, et opus nunc [illegible] menti nostræ attendere [illegible] nos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] unde ab alia operatione [illegible] [illegible] originem [illegible], [illegible] notare [illegible] [illegible] alteram [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] assurgat ratiocinium uno verbo, ut quod imperfectè mente revolvimus [illegible] ratiocinio copulemus. Obiectum igitur Logicæ, de quo nunc agimus, materiale sunt

[illegible] mentis [illegible] rationes [illegible] simplici [illegible] et copulatio [illegible] ad veritatem con[illegible] prehensionem. Quatuor autem sunt mentis operationes [illegible] homo [illegible] quae [illegible] obversatur sive per sensus, sive per phantasiam, deinde iis quae perigit animum adiciens [illegible] Deorum natura [illegible] tale [illegible] vertens ad alia [illegible] [illegible] de natura talis rei cum natura alterius et conexionem videt unius cum altero, aut disconve nientiam et [illegible] de similitudine aut dissimilitudine duorum obiectorum et tunc ratio [illegible] vero [illegible] ratiocinia et inde velit sermonem quemdam instituere metho do [illegible] ratiocinium ita ut unum cum altero conectatur et non dissonat unum ab altero. Propterea mentis operationes dicuntur perceptio, iudicium, ratiocinium, methodus. De [illegible] operatione instituamus primum sermonem.

Quid, et quotuplex sit mentis operatio

Perceptio est [illegible] mentis operatio qua aliquid apprehendimus nihil [illegible] aut [illegible]. Duae sunt perceptionum species, altera quae dicitur pura intellectio altera quae pura ima [illegible]. Pura intellectio est [illegible] nobis exibetur et [illegible]. Sic percipimus virtutem [illegible] etc. Imaginatio [illegible] perceptio qua rem percipimus sub aliquo phantasmate aut per phantasiam excitatio aut per sensus perceptio. Vis intelligendi [illegible] et spiritualia et abstracta dicitur intellectus sive intelligentia. Vis imaginandi sive percipiendi cor porea dicitur [illegible]. Haec tamen ab intellectu non differt quo ad perceptionem nisi materia et modo [illegible] eadem mens intelligere si percipiat spiritualia et abstracta dicitur intelligere si percipiat corporea, aut ea sibi depingat dicitur imaginari.

Mens nostra dum aliquid apprehendit intelligit vel imaginatur rem et formam rei. Res [illegible] dicitur obiectum, forma rei [illegible] idea. Item si percipiatur rem [illegible] ut Deum, Deus est obiectum, proprietates quae in obiecto Deo [illegible], et a mente intelliguntur sunt forma Dei sive idea. Si percipit corporea ut arborem, arbor est obiectum, figura arboris est forma si ve eiusdem idea. Quod si eadem nomine ideam placet appellare perceptionem et imaginem illa dicitur idea formalis haec obiectiva.

Perceptio est mentis actio, obiectum est [illegible] mentem [illegible] percipiens. Idea est forma quae [illegible] a mente et abstrahitur per vim intellectivam ab obiecto.

Quod

Quot sunt idearum genera

Ideas ex triplici præsertim aspectu contemplari possumus Primo ex earum natura et origine secundo ex relatione ad objecta tertio ex relatione ad mentem Sic ideas quo ad naturam spectatas dicimus sensibiles. Idea sensibilis est illa imago, seu figura, quæ menti percipienti observatur ut diximus de imaginatione. Idea intelligibilis est forma, quam mens sibi proponit tam quam rei existentis quam illam percipiat aut imaginetur phantasia ut notavimus de pura intellectione Quo ad originem idearum celebris est quæstio Nos interim nihil definientes communem idearum divisionem adducimus scilicet, quarum aliæ sunt innatæ, aliæ adventitiæ, aliæ factitiæ. Ideæ innatæ dicuntur quæ supponuntur ab ipsa origine nostra menti nostræ inditæ, ut ideæ Dei, primorum universalium etc ita ut nec a sensibus immediate nec mediate, per sensus et mentis recollectione acquirantur Adventitiæ vocantur quæ nobis adveniunt a sensibus aut a reminiscentia rerum sensibilium Factitiæ tandem, quas sibi mens conficit propria vi ratiocinandi sive componendo sive copulando ideas habitas sive ex sensibilibus præconceptis ideis deducens ideam existentiæ alicujus rei, ut ex idea objectiva creaturarum ideam existentis necessario creatoris.

De ideis ad objecta relatis

Potissima et omis forma idearum varietas ex objectorum quæ ideis ipsis repræsentantur a varietate supponitur Quare varia idearum genera ut illorum varietatem cognoscamus exponemus et eorum quæ in objectis varietatem inducunt. Prima itaque se se offert entium divisio, quæ est in res, seu substantias, modos, et res modificatas.

Res, seu substantia est id quod concipitur existere per se, et independenter ab alio, ut materia in corpora

Modus est res inherens rei cuidam ut ejus conceptione, quia concipitur alicui subjecto inherens, ut albedo, figura etc

Res modificata est ipsa substantia tum sub uno, tum sub altero existendi modo concepta

Substantiæ dividuntur in spirituales, et corporeas Substantia spiritualis est v. g. gratia anima nostra Substantia corporea est v. g. saxum, lignum, corpus nostrum etc Aliæ praeterea sunt substantiæ viventes, et non viventes Substantia vivens est v. g. in re spirituali anima agens, in re corporea vegetatio motus etc in re, quæ vegetatur, aut movetur Substantia non vivens est v. g.

lapis etc. Item aliq sunt sentientes, et rationales, ut bruta, et homines alia non sentientia nec rationales, ut arbores etc

Ex modis alii sunt intrinseci et inhaerentes rei, ut color, motus, figura etc qui revera in substantia reperiuntur alii extrinseci et attributi, qui nihil reale substantiae tribuunt, neque quo ad existendi modum sed tantum nomen, ut cum res aliqua dicitur cognita, pulchra etc quos modos denominationes extrinsecas appellant Logici.

De chathegoriis Aristotelis, et recentiorum.

Diximus jam nunc quidquid mens concipit, aut esse substantiam, aut modum, aut rem modificatam, ex quo aperte intelligitur quae sint idearum objecta. Haec autem ab Aristotele subtilius examinantur et in decem classes seu chathegorias dividuntur, dummodo Aristotelis sit liber ille qui a nonnullis Archytae tribuitur. In hisce explicandis longissimum veteres incumbebant tempus, a nobis sat erit ea cursim delibare, cum ad nihil aliud, quam ad sofistice disserendum, atque disputandum inserviant

Sunt autem chathegoriae decem substantia, quantitas, qualitas, relatio, actio, passio, ubi, quando, situs habitus

Substantia est quae in rerum natura, per se existit. Haec autem vel corporea est vel incorporea. Corporea constituit corpus ut lignum, incorporea repugnat corpori ut anima rationalis

Quantitas est mensura rei. haec autem vel continua est vel discreta; quantitas discreta seu dis juncta qualis est ex partibus distinctis et divisis ut v.g. lapidum cumulus. Quantitas vero continua resultat ex pluribus partibus simul unitis ut magnitudo corporis Subdividitur quantitas continua in successivam et permanentem. Quantitas successiva est ea, quae consistit ex partibus sibi immediate succedentibus ut motus temporis, ex partibus vero, quae simul permanent, et quae simul existunt componitur permanens, ut quantitas superficiei corporeae

Qualitas est forma quaedam substantiae a qua talis dicitur. In quatuor ordinantur [illegible] veniunt sub prima dispositiones seu habitus mentis, vel corporis repetitis actibus acquisiti cujus generis sunt scientiae virtutes agilitas a Dexteritas sub secunda potentiae naturales, ut intellectus, voluntas etc sub tertia qualitates sensibiles, ut dulcitas, mollities etc sub quarta qualitates extrinsecae corporum, ut color, et figura, quae vel alba, vel nigra vel rotunda vel sfaerica, vel quadrata esse potest.

Re:

Relatio est ordo unius ad alterum, ut Patris ad Filium, Regis ad subditum.

Actio est actus agentis, ut cogitare loqui deambulare etc. Actio autem vel immanens est quae intra nos a nobis exercetur, ut velle et intelligere etc. vel est externa quae extra nos exercitur, ut loqui, scribere, deambulare etc.

Passio est actio recepta in subiectum: sic v. c. pati est pondus gerere, aut impressionem obiecti sentire. Quamquam passio est relate ad organa sensoria particula non relate ad mentem quae percipit commotionem factam in organo sensorio.

Ubi est esse in loco: v. c. Romae.

Quando significat tempus, ut v. c. tali anno, tali aetate.

Situs est dispositio partium corporis in ordine ad locum, ut sedere prope fenestram in cubiculo.

Habitus est relatio corporis ad vestem, ut esse togatum, etc. Has categorias exprimebant veteres duobus his versibus.

Arbor sex natos, ardore refrigerat ustos

Rure, urbe, stabo, sub tunicatus ero.

Paulo clariora sunt, quae de categoriis in medium produxerunt Philosophi et illi, ut recentiores qui Platonis doctrinam extulerunt septem ab iis distinguuntur his duobus versiculis comprehensae.

Mens mensura quies, motus, positura, figura,

Sunt cum materia cunctarum exordia rerum.

Putant enim totum id, quod mente concipitur, aut esse spiritum, aut corpus, quod denotant verbis illis: mens, et materia. Reliquis vero vocibus modos seu accidentia designant.

De idearum simplicitate, compositione, seu praecisione

Quamvis ideae simplices et compositae omnes esse videantur cum unico fere intuitu ab intellectu nostro concipiantur attamen non simplices tantum, verum etiam compositas omnes esse, quas asserere. Dari simplices ideas nemo negabit, qui intelligat plures ab intellectu nostro cognosci entitates, quae in varias diversasve partes distingui non possunt. Talis est idea unitatis, talis idea actuum singulorum nostrae mentis ut velle, [illegible] etc. Sed cum in obiectis [illegible] plures simul [illegible] existant [illegible] ab intellectu nostro dividantur, hinc plures ideae compositae sunt scilicet in uno obiecto [illegible]

per

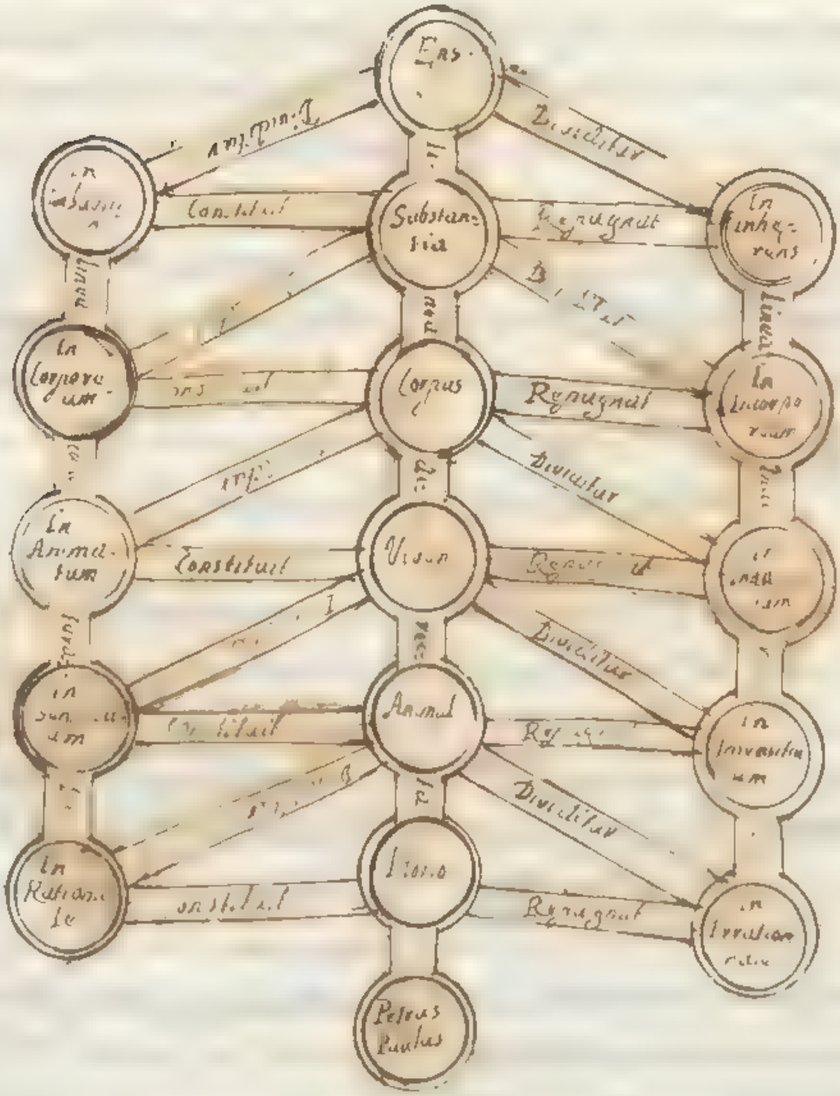
percipere, et notare, sic in idea corporis potest notare materiam, et formam in pictura concipere ceram, tabulam, pictorem, etc. Sic potest habere ideam exercitus, quae resultat ex idea aggregati plurium individuorum. Animadvertendum tamen est tales ideas non esse in omnibus easdem; potest enim quis circa idem obiectum plura noscere et distinguere quam alter, quod potissimum fieri solet per abstractionem, seu praecisionem. Praecisio autem est vis, et operatio intellectus qua mens distinguit et separat modum a re, vel rem a re, vel modum a modo, ita ut per ipsam unum consideretur [illegible] ab alio, scilicet unum sine altero concipiatur. Hinc triplex modo haberi potest praecisio, primo cum res a re separatur, ut quando consideramus animam praecise, per se existentem in homine, non vero corpus. Secundo si res a modo, vel modus a re separatur, ut si consideretur corpus sine motu, vel motus sine corpore. Tertio si separatur modus a modo, ut quantitas, vel extensio a figura, motus a velocitate.

De idearum singularitate, particularitate et universalitate, ubi de Porphyrii universalibus

Cum ideae quae ab humana mente efformantur aliae sint singulares, particulares aliae, et aliae universales. Idea singularis est illa, quae unum determinatum subiectum menti repraesentat, cuiusmodi est idea solis, sed etiam idea propria, qua [illegible] cuiuspiam individui [illegible], ut ex ipso patet nomine, quod in plura alia ipsius nomine dividi nequit ut Petrus, Aristoteles etc. Idea particularis [illegible] rem unam nobis exhibet, sed confuse, et indeterminate, ut quando hominem video a longe, aut loquentem audio quin distinguam an sit [illegible] vel hic particularis homo. Universalis idea dicitur ea, quae plura continet singularia, vel actu existentia, vel possibilia, ut idea hominis generica in qua idea omnes exhibentur, et singuli qui vivunt homines.

Porphyrius quinque tradidit universalia nempe genus, species, differentiam, proprium, accidens, quae vocabula in omnibus [illegible] [illegible] etiam obtinuerunt, operae pretium erit ea nunc definire

Arbor Porphyrij



Genus sumitur pro quadam idea universali, quae alias etiam ideas [illegible] continent sub se ut substantia [illegible] corporis et spiritus. Partitur genus in summum, medium et infimum. Genus summum illud est quod nulli alteri subjicitur universalioris notione [illegible] [illegible] res substantia [illegible]. Medium vocatur illud quod etiam se subsit universaliori alia tamen genera sub se continent [illegible] animal esse quod sub genere substantiae continetur et continet sub se homines et bruta. Infimum dicunt illud quod plura habet genera, ut animal quod habet supra se genera substantiae corporis viventis, sub se vero tantum continet species [illegible]

Species est natura quaedam universalis, quae pluribus numero inter se differentibus [illegible] et de illis praedicatur ut rationalitas Petro, Paulo, Theodoro et convenit [illegible] [illegible] eandem [illegible] posse speciem ex uno respectu, genus vero ex altero respectu [illegible] respectu substantiae est species, respectu animalis est genus

Differentia est principium illud per quod plures species, quae sub eodem genere continentur inter se differunt sic [illegible] animal est genus [illegible] sunt species [illegible] [illegible] est [illegible] differt ab altera. Differentia triplex assignatur essentialis propria et accidentalis. Differentia essentialis de qua hic vere agimus, est illud essentiale et [illegible] attributum per quod una res ab altera distinguitur, ut esset in homine ipsa rationalitas [illegible] essentiale hominis attributum constituitur, eumque ab omni, quod homo non est distinguit essentialiter. Differentia [illegible] unum distinguitur ab altero [illegible] [illegible] [illegible] sic [illegible] est differentia hominis [illegible] [illegible] ab homine inseparabilis et [illegible] distinguuntur bruta ab homine [illegible]. Differentia accidentalis in eo consistit [illegible] quod unum ab altero accidentaliter tantum differt: ita differunt duo homines per majorem aut minorem corporis altitudinem.

Proprium describitur illud attributum quod inseparabiliter et necessario pluribus speciei vel numero differentibus convenit et quatuor modis accipi potest. Primo proprium est quod convenit soli speciei sed non omni [illegible] [illegible] [illegible] proprium est quod convenit toti generi ut hominem [illegible] [illegible] sed non semper, ut canities in homine. Quarto quod convenit soli [illegible]

nam, et quidam orata duobus pedibus moventur.

Accidens dicitur, quod ita [illegible] ita convenit ut possit adesse et abesse salva rerum natura, ut in homine [illegible] in aqua calor. Ut vero attributum aliquod dicatur accidens, sufficit animo ut in [illegible] subjecti naturae venit ab [illegible] mentem [illegible] [illegible] potest [illegible] [illegible], ut mobilitas partium in flamma, tum proprietates seu accidentia erunt dicenda.

De ideis quatenus verae sunt, vel falsae, et quatenus ad mentem referuntur

Ad ideārum veritatem et falsitatem quod attinet, si objecta, quibus ideae repraesentantur, talia revera sunt, qualia ab iis exprimuntur, ideae sunt seu verae, vel falsae. Nottandum tamen est, quod si objecta ab ideis exhibita realia non sunt sed tantum possibilia, [illegible] dicuntur [illegible] possibiles vere, ut v.c. mons aureus; si vero nec realia sunt nec possibilia, ut equus bipes, ideae sunt [illegible] falsae, et chimericae. Dari ideas falsas ambigitur a multis, nos interim eas dicimus posse falsas dici, [illegible] quatenus judicii falsi esse possunt occasio.

Nihil ad veritatem assequendam, atque evitandam errorem magis conducit, quam si ideas claras et distinctas rerum naturae [illegible] [illegible] [illegible] in rebus omnibus [illegible] [illegible] ideae sunt [illegible] nec obscuras [illegible], confusas [illegible] [illegible] neque verum [illegible], neque [illegible] [illegible] [illegible] [illegible] ideas ad mentem relatas claras esse [illegible] obscuras [illegible], vel confusas. Idea clara dicitur illa, quae lucet per se ipsam, et statim hac [illegible] [illegible] innotescit. Idea obscura dicitur illa quae per se non lucet, neque menti attendenti liquido apparet [illegible] [illegible] [illegible] [illegible] quamdiu homo, claram habet ideam; secundo vero Mercurius, vel Jupiter, quin [illegible] [illegible] [illegible] possunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] enim illa menti nostrae exhibet contractum ab omni [illegible] Deum et [illegible] cum aliquo alio confundere non possumus [illegible] ideae [illegible] [illegible] [illegible] [illegible] illa [illegible] objectum, ut ab aliis non [illegible] [illegible] [illegible] potest [illegible] doloris v.c. in manu [illegible] [illegible] [illegible] dolorem [illegible] et non [illegible] utrum dolor ille sit magnus an potius mentis affectio.

De idearum signis, sive terminis

Hactenus de ideis prout menti insunt, nunc de illis agimus, quatenus per verba exprimuntur, quæ verba signa dicuntur. Variæ enumerantur signorum seu terminorum species, nos majores [illegible] breviter considerabimus [illegible] cum nostrarum cognitionum objecta non sint nisi res, aut rerum modi aut res modificatæ [illegible] prima terminorum divisio est in substantivum [illegible] Terminus substantivus ille est, qui rem sive substantiam signat, ut hi termini Sol, Terra. Adjectivus qui additur substantiæ, eamque aliquo modo [illegible] ut [illegible] Alius abstractus qui modum, [illegible] sive formam a subjecto separatam significat, ut albedo [illegible] Alius concretus qui subjectum cum forma aut modo denotat ut albus etc. Tertius terminus sive concretus, sive abstractus vel universalis est qui multa significat, ut omnis homo, vel singularis, qui rem unam, aut determinatam denotat, ut Socrates Plato Democritus. vel particularis, qui aliquid unum exprimit sed indeterminatè ut aliquis homo. Quarto alius dicitur categorematicus, qui per se solo aliquid significat ut Leo, Homo alius syncategorematicus, qui non significat nisi cum alio conjunctus ut nullus, aliquis. Quinto alius categoricus, qui res quasdam in aliqua categoria, seu certo genere constitutas significat ut animal etc. Alius transcendentalis qui omnibus categoriis seu certis generibus convenit ut [illegible] etc.

Pars secunda Logicæ.

De judicio, et propositionibus

Quid sit judicium, et quid propositio.

Cum idearum naturam, ac proprietates hactenus exposuerimus, ad earum nunc conjunctionem vel separationem modo veniemus [illegible] autem judicio fit, quod dicitur: mentis operatio sive cognitionis species qua convenientes ideas affirmando conjungimus vel repugnantes negando separamus. [illegible] inter ideam et perceptionem [illegible] discrimen, cum judicium affirmet vel neget [illegible] vero [illegible]. Quemadmodum autem mentis nostræ ideas per terminos exprimimus, ita jam per [illegible] Quæ propositio optime definitur oratio exprimendum [illegible] judicium [illegible] cum [illegible] affirmans, vel negans unum de alio

Tria sunt in propositione. [illegible] id, subjectum, de quo aliquid vel negatur vel affirmatur, et dicitur subjectum: secundo id quod de alio vel negatur vel affirmatur, [illegible] attributum

sive praedicatum appellant tertio tandem copula sive verbum quod subiecto vel adnectit vel demit praedicatum ut si dicas Plato est Philosophus Plato est subiectum Philosophus praedicatum, vox est dicitur copula quae etiam propositionis forma appellatur sicut alii termini subiectum nempe ac praedicatum dicuntur propositionis materia. necesse vero non est, ut copula sit semper explicita supplet enim et implicite in aliqua voce continentur sive si quis diceret: ego cogito propositio non praeiret idemque est ac si diceret. ego sum cogitans Quin imo etiam si quandoque terminus nullus sed eorum loco solum verbum ponatur habebitur propositio, ut impero, diligo etc. atque huius modi est generis celebre illud Caesaris dictum, veni, vidi, vici, quod tres propositiones continet.

De propositionum divisione ac primo ex parte materiae.

Quatuor in propositione distingui solet materia scilicet, forma, quantitas, et qualitas quorum respectu variae propositionum species distinguuntur de quibus singulatim.

Propositio respectu materiae, quae materia nihil est aliud nisi termini propositionum componentes dividuntur in simplicem, compositam et complexam. Simplex propositio est ea, quae terminis constat simplicibus sive quae unum habet tantum subiectum et unum praedicatum, ut esset ita Deus est immortalis Simplici propositioni composita opponitur, quae pluribus subiectis seu praedicatis constat ut virtus et sapientia sunt nobiles. Philosophia est utilis et iucunda. Propositio complexa quae per nonnullos a composita non secernitur ea est cuius termini alias propositiones amplectuntur a principali diversas quae incidentes dicuntur, quaeque aliquando per pronomen qui designantur v.c. Petrus doctus et rhetor est, qui autem rhetor est doctus. In prima propositione de Petro principaliter enunciatur quod sit homo in scientia, quod sit rhetoricus et istae incidentes appellantur. Propositionum vero compositarum duo sunt genera primo illarum quae explicitam habent propositionum alterum earum in quibus compositio sit occulta et implicita latet, quas propositiones Logici exponibiles vocant eo quod expositione sive explicatione ad eas recte intelligendas sit opus. Primum propositionis genus non continet species aliquam aut propositiones copulativae alia disiunctivae alia conditionales aliae causales aliae relativae aliae tandem discretae. De hisce modo aliquantum attingenda deinde etiam de illis dicemus quae ad secundum genus referuntur. Propositio copulativa sive enunciativa v.c. est, in qua membra per particulas coniunctivas et vel nec copulantur hujusmodi est illud Ovidii non bene conveniunt nec in una sede morantur Divinae vel habitur

ma

quando ejus partes simul uniuntur per particulas vel aut, vel, sive, aut nisi, partes aut facit conditionalis seu Hypothetica, uniuntur illae duae partes per particulam conditionalem si, nisi etc. connectuntur velut si providentia est, Deus est. In hac propositione duo sunt consideranda, antecedens nempe, et conditionatum [illegible] et vera sit propositio conditionalis necesse non est ut absolute vera sit conditio vel conditionatum sed sufficit ut conditionatum sit verum, in eo casu in quo est vera conditio. Causalis vocatur illa quae per voces causales connectitur, quia, ut, ideo etc. Tantum est Seneca propositio vitae nostrae, ut [illegible] [illegible] et intelligimus [illegible] illa quam [illegible]. Ad ejus propositionis veritatem requiruntur primo, ut per alteram alterius sit causa; secundo ut utraque sit vera; si vera sit utraque propositio seu vera, unius non procedat a veritate alterius, tunc copulativa est propositio et negandae causales, ut haec in propositione, quia Petrus ludit, Paulus dormit. Relativae propositiones illae sunt, quae aliquam comparationem vel relationem continent, atque exprimuntur terminis istis talis, qualis, ibi, ubi etc. hanc denotat propositionem celebre illud Taletis: qualem quisque gratiam parentibus retulerit, talem a liberis tuis retuleris. Disjuncta demum propositio in duabus consistit propositionibus quarum una affirmans et negans altera, ut in hac propositione: coelum non animum mutant qui trans mare currunt.

Possibiles propositiones ad quatuor classes revocari possunt. Sunt enim vel exclusivae, vel exceptivae, vel comparativae, vel inceptivae, vel desitivae. Exclusivae propositiones illae appellantur, quae [illegible] tant subjectum praedicato, ut illi soli non alteri designent convenire, ut solus Deus est immensus. Exceptivae, quae solo fere nomine ab exclusivis distinguuntur, sunt quae aliquid de re quadam aut affirmant aut negant excepta aliqua ejusdem rei proprietate aut parte aut demum [illegible] quae eidem rei subsunt: talis est illud Terentianum: imperitus nisi quod ipse facit nihil rectum putat. Comparativae illae sunt in quibus comparatio instituitur, ut illud Horatii: vilius est argentum auro virtutibus aurum. Inceptiva propositio aliquid asserit convenire subjecto, quod antea non conveniebat et contra desitiva dicit convenire quod amplius non convenit: sic haec propositio [illegible] ante [illegible] Tridentinis res Europae litterariae magnum argumentum cepit, sic solvitur: ante comitia Tridentina [illegible] [illegible] (quae haec est barbaries desitiva) postea floruerunt (quae haec est inceptiva litterarum).

De propositionum divisione ex forma petita

Quae ad propositionum divisionem spectant, quatenus a forma exurgit, breviter sunt expendenda. A [illegible] ratione formae dividitur propositio in affirmantem aut negantem. Affirmans est ea

a qua praedicatum subiecto coniungitur ut cum dico Plato fuit doctus. Negans vero, in qua removetur praedicatum a subiecto ut cum dicitur brutum non est rationale. Notandum hic est in propositione negativa debere particulam non afficere verbum, hoc est immediate verbo praeponi secus affirmativa fore ut ista: non lapis est homo, Angelus est non corpus. Secundo dividitur in veram et falsam. Verum enunciat id esse quod est vel id non esse quod non est, ex opposito propositio falsa. Attamen falsa vel vera dici potest propositio in sensu composito et in sensu diviso. Sensus compositus est in qua res consideratur ut revera talis, contra sensus divisus [illegible] [illegible] [illegible] [illegible] [illegible] vident [illegible] propositio in sensu composito falsa est quia revera caeci numquam vident, vera tamen esse potest in sensu diviso, quippe qui fuerint caeci, nunc vident.

Tertio est vel necessaria, vel contingens, vel possibilis vel impossibilis. [illegible] [illegible] [illegible] [illegible] [illegible] aliud indigitatur quam connexio attributi cum subiecto, eamque [illegible] affirmando convenire possit ut subiecto [illegible] [illegible] attributum, quod vel necessario vel contingenter eidem conveniat vel quod convenire queat, vel ut [illegible] nullo modo possit; hinc clare constat propositionem debere quadruplici specie contineri, de quibus singulatim [illegible] breviter attingimus. Necessaria est illa in qua termini necessario coniunguntur ut circulus rotundus, contingens vero in qua contingenter [illegible], possibilis cuius termini possunt convenire, ut lapis est Philosophus; impossibilis cuius termini convenire non possunt, ut circulus quadratus.

De propositionum quantitate et qualitate

[illegible] propositionis [illegible] aliud est quam eiusdem extensio ad plura vel pauciora significanda. [illegible] dividuntur in universalem cum nempe terminis [illegible] universalibus [illegible] omnis [illegible] in particularem cum [illegible] habet terminos particulares [illegible] aliquis, [illegible] in singularem cum [illegible] terminis constat singularibus [illegible] hic [illegible] vel singularis aliqua [illegible] [illegible] [illegible] obtinuit ut [illegible] Romanae Reipub. tandem in indefinitam quae scilicet nullo afficitur signo, ut animal vivit. Notandum tamen est quod si propositio indefinita sit in materia necessaria aequivalet universali: sic ista indefinita propositio homo est rationalis aequivalet, huic: omnis homo est rationalis. [illegible] vero sit in materia contingenti [illegible] particulari ut ista homo est sapiens aequivalet huic aliquis homo est sapiens.

Propositio vero universalis [illegible] est Metaphysica [illegible] [illegible] [illegible] in Metaphysica [illegible]

habetur [illegible] [illegible] [illegible] [illegible]. Si universalis est Metaphysica ista propositio omnis homo est mortalis, [illegible] [illegible] tantum habebit universalitatem [illegible] altera non est quæ, aut [illegible] [illegible] [illegible] [illegible] ad universalitatem propositionis non singula individua, sed tantum species [illegible] [illegible] cujus generis [illegible] omnia animalia [illegible] in Arca Noe.

Respectu qualitatis tres in propositione enumerari solent proprietates [illegible] oppositio conversio et æquipollentia. Oppositio propositionum est repugnantia duarum quæ idem subjectum idemque attributum habent sed secundum formam aut quantitatem vel secundum utramque [illegible] se differunt. Si duæ oppositæ propositiones conveniunt in forma, et [illegible] utraque vel affirmativa sit vel negativa, differunt autem in quantitate, ut una sit universalis, aut saltem particularis, tunc duæ illæ propositiones erunt subalternæ, ut omne animal est vivens, aliquod animal est vivens. Si vero duæ oppositæ propositiones conveniunt in quantitate, differunt autem in forma, videlicet si ambæ fuerint vel universales vel particulares sed una affirmans altera negans [illegible] aut contrariæ aut subcontrariæ: contrariæ [illegible] si fuerint ambæ universales ut omnis homo albus, nullus homo est albus. Si denique duæ oppositæ propositiones differunt in [illegible] simul et in quantitate erunt contradictoriæ: ut omnis substantia est corporea; aliqua substantia non est corporea. In [illegible] [illegible] altera universalis dicitur subalternans particularis subalternata. Istæ possunt esse [illegible] veræ [illegible] falsæ, vel una vera, vel falsa, ita tamen ut [illegible] propositio universalis vera [illegible] et [illegible] particularis, si autem universalis sit falsa particularis esse vel vera vel falsa potest: contra si particularis [illegible] [illegible] universalis falsa esse [illegible] si autem particularis sit vera, universalis potest esse [illegible] [illegible] falsa. Propositiones contrariæ possunt esse simul falsæ sed non simul veræ, subcontrariæ autem ambæ veræ, sed non ambæ falsæ. Propositiones tandem contradictoriæ neque simul possunt esse veræ, neque simul falsæ, sed oportet [illegible] illarum unam veram esse, alteram falsam juxta illud axioma: impossibile est idem simul esse et non esse.

Conversio propositionum in eo consistit, ut subjectum ponatur loco prædicati et prædicatum loco subjecti servata propositionis forma sed quandoque ejus extensione [illegible] mutata. Triplex [illegible] solet conversio simplex, per accidens et per contrapositionem. Simplex est sola mutatio subjecti in prædicatum et vicissim [illegible] nullus homo est lapis, nullus lapis est homo [illegible] conversio est pro solis universalibus negativis, ac particularibus affirmativis. Conversio per accidens

habetur pro terminorum mutatione, retenta quidem qualitate non vero quantitate propositionis ita ut universalis in particularem convertatur, et e converso veluti: omnis homo est animal, aliquod homo est animal. hoc pacto convertuntur propositiones universales affirmativæ et universales negativæ. Conversio tandem per contrapositionem fit quando mutatis terminis servata tamen quantitate et qualitate, proponitur utrique termino particula non, uti si dicas: omne corpus est substantia, [illegible] non substantia est non corpus. convenit hæc conversio universalibus affirmativis, et particularibus affirmativis. Æquipollentia sive æquivalentia propositionum est relatio unius ex propositionibus oppositis in sensum alterius, idque efficitur ope particulæ negativæ non, quæ in contradictoriis [illegible] propositur, in contrariis postponitur, in subalternis vero præponitur atque postponitur. Sed [illegible] tricas hasce, in quibus tantum morabantur Peripatetici, ut in eo [illegible] atque [illegible] [illegible] arte excellentes [illegible], atque [illegible] de definitione et divisione dicenda sunt [illegible] transeamus.

De definitione et divisione.

Solent communiter Philosophi de propositionibus agentes rem absolvere brevi tractatu de definitione et divisione [illegible] propositione ad scientias recte acquirendas summopere necessaria [illegible] [illegible] [illegible] methodum potius quam ad [illegible] pertinent. Definitionis itaque duæ enumerantur species: alia enim definitio nominis dicitur, alia rei. Definitio nominis est illa quæ [illegible] [illegible] nomine sphæræ intelligo corpus rotundum. Definitio vero rei est oratio explicans rei naturam sive quid sit res. Hæc pariter duplex est, altera accuratior cui definitionis nomen convenit [illegible] [illegible] [illegible] [illegible] [illegible] quæ essentiales [illegible], res [illegible] per essentialia attributa explicat, quorum attributorum illud quod commune est, sive quod non modo rei definitæ, sed etiam aliis convenit, genus dicitur; quod autem soli rei definitæ proprium est, sive quod ita illi convenit ut aliis nullomodo possit convenire, dicitur differentia. Liquet itaque optimam definitionem constare debere ex genere et differentia. Si vero in re aliqua definienda plura occurrant genera, illud sumendum oportet, quod minus late patet, et genus ultimum appellatur. Sic in hominis definitione plura occurrunt genera, veluti substantia, vivens, animal, atque ex hisce animal minus late patet; quod vero ad nomen differentiam [illegible] [illegible] est rationalis, adeoque optime definitur homo animal rationale. Minus accurata definitio, quæ descriptio dicitur ea est, quæ rem notam facit per attributa quidem non [illegible]

sed non essentiam sive rei naturam primario exprimentia per descriptionem semper clarum reddendum quæ illam ab omni alia re distinguant. Tria ad perfectam definitionem requiruntur primo ut rei definitæ non alteri conveniat, secundo ut res definita sit clarior, tertio ut in ipsa nihil superfluum sit. Divisio est totius in suas partes distributio. Nomine totius tum genus intelligitur quod in species dividitur, quam species in individuum. Regulæ divisionis sunt tres. Prima ut nulla pars omittatur, hinc falsa esset divisio animalis in volatile et terrestre, est enim etiam aquatile. Secunda ut una pars ab altera non contineatur, unde ii male dividunt in terrestre, aquaticum, volatile et fluviatile, fluviatile enim in aquatili continetur. Tertio ut a toto ad partes brevis sit transitus, quare totum prius dividendum est in partes proximas et immediatas. Contra hanc regulam ageret, qui animal divideret in terrestre, volatile, marinum et fluviatile, debuisset enim erat aquatile primo loco, marinum et fluviatile deinde ipsum aquatile veluti totum in marinum dividere ac fluviatile.

Pars tertia Logicæ

De discursu seu de ratiocinatione

Sicut in rebus percipiendis eo gradu procreditur humana mens, ut primo necessarias ideas rerum [illegible] de illis judicium proferat, ut tandem unum ex altero deducat, ita placeat etiam ut naturali ordine progrediamur, cum de ideis prima hujusce Logicæ parte egerimus, secunda vero de judicio, nunc ad discursus tractationem assumamus necesse est. Definitur autem discursus [illegible] operatio qua ex uno vel pluribus judiciis aliud infertur, seu [illegible] ex eo quod mens judicaverit, alterum [illegible] [illegible] judicium [illegible] ipsum [illegible] esse [illegible]. Hujusmodi discursus ratiocinatio [illegible] argumentatio [illegible] quidem si [illegible] sola cognitione [illegible] [illegible] per [illegible] [illegible]. Constat enim vel implicite [illegible] vel explicite [illegible] tribus propositionibus [illegible] duæ priores præmissæ, vero tertia consequentia. Talis hæc propositio si consideratur, ut propositiones [illegible] [illegible] deducamus [illegible] propositionem ex [illegible] [illegible] [illegible] [illegible] consequentia. [illegible] distinguendum non [illegible] distingue consequentiam sed [illegible], ex consequenti [illegible] [illegible] est [illegible] [illegible] [illegible] vero [illegible] [illegible] mala est [illegible] bona [illegible] [illegible] [illegible]

3. [illegible] syllogismus, enthymema, epichirema, dilemma [illegible] [illegible] [illegible] [illegible] agimus [illegible]

De syllogismo

Syllogismus nihil aliud est quam cogitatio sive oratio, in qua ex duabus [illegible] propositionibus positis colligitur necessario tertia: sive est argumentatio tribus terminis totidemque propositionibus constans ita inter se connexis ut posterior ex prioribus [illegible] consequatur. Hinc patet quod statim ac sint verae praemissae, vera quoque esse debet conclusio ex illo axiomate quae sunt eadem uni tertio sunt eadem inter se, cui axiomatis certitudini tota innititur syllogismus [illegible] quod est declarandum ut ejusdem virtutem atque efficaciam optime habeatis perspectam

Cum aliquando contingat ut de veritate aut falsitate propositionis alicujus mens judicium ferre non possit per solam considerationem duarum idearum, quae in propositione vel uniuntur vel separantur, cum nempe, aut quoniam [illegible] alter sit de altera aut neganda aut affirmanda, tertiam ideam [illegible] in subsidium advocat mens cui tertiae ideae illas duas [illegible] bus orta disputatio conjungi ac comparat, quae si cum tertia illa idea conveniant et illi ideae sit idem quoque conveniunt inter se juxta illud axioma [illegible] non conveniunt. Sit hujus doctrinae [illegible] est mens humana [illegible] immortalis [illegible] duas ideas mentis nempe et immortalitatis [illegible] tertiam [illegible] ideam [illegible] ideam spiritualitatis quam cum mentis tum immortalitatis ideas comparo ac si utraque illi tertiae ideae conveniat et omnes invicem conveniunt per praedictum axioma

[illegible] considerationem [illegible] instituendam [illegible] [illegible] ideis [illegible] quibus dubium est [illegible] [illegible] tertiae ideae [illegible] [illegible] in tertia una [illegible] debent conveniri [illegible] [illegible] quod est spirituale est immortale, sed mens humana [illegible] mens humana est immortalis in quo syllogismo in prima propositione con[illegible] cum idea spiritualitatis idea immortalitatis in secunda cum idea spiritualitatis idea mentis humanae in tertia vero idea mentis humanae cum idea immortalitatis

[illegible] in syllogismo veniunt consideranda materia scilicet et forma [illegible] est [illegible] sunt termini qui tres esse debent atque ex iis qui in con[illegible] [illegible] terminus [illegible] terminus [illegible]

qui

qui conclusionem non ingreditur sed in premissis utrique conclusionis extremo conjungitur medius terminus sive medium appellatur. Si autem termini tam simplices [illegible] numerant quam complures [illegible] tres enumerantur, quarum prima major dicitur quia nomen desumit a majori termino qui in ipsa cum medio conjungitur, altera dicitur minor a minori termino qui [illegible] eadem unitur medio, tertia tandem consequentia, quia ex primis duabus [illegible] [illegible] est materia [illegible] est remota et proxima. Remota [illegible] dicuntur [illegible] materiam remotam, nempe terminos; proxima quae dicitur modus syllogisticus [illegible] materiam proximam, nempe propositionum.

De figuris et modis syllogismorum, eorumque figuris

Syllogismi figuram vocant Dialectici dispositionem terminorum, sive quam dispositionem medii cum extremis se conveniendum [illegible] scholastici, quatuor modis posse evenire cum namque medius terminus est vel subjectum in majori et praedicatum in minori vel praedicatum in utraque ex premissis vel in utraque subjectum vel attributum in majori vel subjectum in minori [illegible] figuras innumeras [illegible] Porro [illegible] regulas omnes [illegible] [illegible] [illegible] [illegible] [illegible] quod termini conclusionis universalius non sumantur in ipsa conclusione quod in premissis universale [illegible] particulari [illegible] sit universalis [illegible] [illegible] sit medium, quod [illegible] [illegible] Quarta [illegible] [illegible] terminus est [illegible] major [illegible] [illegible] conclusio [illegible]

Aut semel aut iterum [illegible] medium generaliter esto [illegible] medium capit conclusio [illegible]

Modus syllogisticus est certa dispositio propositionum, quae ex terminis facta sunt [illegible] [illegible] Peripateticorum [illegible] quatuor [illegible] Prima est ut universalem [illegible] sit universalis, cum ex duabus propositionibus particularibus nihil sequitur. Secunda [illegible] ex premissis sit affirmativa [illegible] conclusio [illegible] negativis [illegible] Tertia ex utraque premissa affirmativa non infertur conclusio negativa. Quarta si conclusio negativa [illegible] propositionum [illegible] negativa sit, oportet [illegible] esse negativam si particularis, particularem [illegible] versibus hae regulae continentur:

Nil sequitur geminis particularibus unquam, Utraque si praemissa neget nil inde sequetur

Ambae affirmantes nequeunt generare negantem [illegible] parti similis conclusio deteriori.

De syllogismis compositis

Quae hactenus diximus ad syllogismum pertinent simplicem nunc aliquid de compositis dicendum. [illegible] in eo consistit quod major propositio ita sit composita, ut integram conclusionem expressis verbis contineat. Dividitur vero in conditionalem, disjunctivum et copulativum. Syllogismus conditionalis est ille cujus major est propositio conditionalis, ea ratione in duo distributa ut una ejus pars minorem conficiat, altera vero in conclusione absolute contineatur. Hujusmodi est iste si materia est extensa est divisibilis sed est extensa ergo est divisibilis. Prima pars quae conditionem habet, particulam si ut si materia est extensa dicitur antecedens. altera vero nempe est divisibilis dicitur consequens. Posita veritate propositionis conditionalis duobus modis recte confici potest syllogismus, affirmative scilicet et negative [illegible] cum posito antecedente ponitur consequens, et sublato consequente tollitur antecedens. Exemplum [illegible] esse potest si Deus est justus, punit [illegible] sed Deus [illegible] est justus, ergo puniet iniquos. Exemplum secundi si quispiam electorum perit, Deus fallitur sed Deus non fallitur ergo quispiam electorum non perit. Duplici de causa falsi esse possunt syllogismi conditionales, nempe vel ratione materiae, vel ratione formae. Possunt vitiari a materia si consequens majoris est falsum sive quando major propositio falsam includit consecutionem [illegible] nullam habeat respectum [illegible] [illegible] quae consecutio ea quae nihil secundum bonam regulam concluditur, ut si a particulari [illegible] ad universale dicendo si aliquis homo est doctus omnes sunt docti. Peccat vero ratione formae si [illegible] regulae non serviantur quando nempe posito consequente [illegible] antecedens [illegible] Mahometani sunt invidi, sed sunt invidi: ergo sunt Mahometani. Possunt enim esse invidi [illegible] non sint Mahometani [illegible] de sublato tollitur consequens, ut in hoc exemplo si Simonius sunt Mahometani sunt [illegible], sed non sunt Mahometani ergo non sunt invidi. [illegible] syllogismi erunt legitimi si in majori propositione addatur particula solum ut si dicerem si homines solum si [illegible] Mahometani sunt invidi potuit utroque modo concludere sed sunt [illegible] ergo sunt Mahometani et [illegible] sed non sunt Mahometani ergo non [illegible] [illegible] dicantur [illegible] [illegible] et una pars affirmetur in minori [illegible] negatur in conclusione aut vicissim v.g. posita hac majore disjunctiva vel terra movetur circa solem, vel sol circa terram [illegible]

vel terra movetur circa solem. ergo sol non movetur circa terram — sed sol non movetur circa terram: ergo terra movetur circa solem. Hujusmodi syllogismi sunt vitiosi, quando talis est major propositio, in qua divisio non rite constituitur, cum nempe inter illius membra aliquod medium reperitur, ut in hoc exemplo. vel Regibus parendum est ea imperantibus, quae sunt contra legem Dei vel in eos rebellandum. sed Regibus parendum non est ea imperantibus, quae sunt contra legem Dei. ergo in eos rebellandum [illegible] vel sed non est in Reges rebellandum. ergo illis parendum ea imperantibus quae sunt contra legem Dei. syllogismus hic utroque modo est vitiosus, quia in hac disjunctione tertium intervenit omnino, nempe patiendo potius quam vel in Deum, vel in Reges peccare. Syllogismus copulativus est ille cujus major est propositio copulativa negans, atque ita disponitur, ut una pars in minori [illegible] negatur altera in conclusione, ut non potest homo servire Deo et Mammonae, sed avarus servit Mammonae. ergo non servit Deo. Nequit autem in syllogismo copulativo tolli una pars [illegible] ut ponatur altera in conclusione: ut si quis diceret: sed prodigi non serviunt Mammonae: ergo serviunt Deo.

De caeteris argumentationum speciebus

Praeter syllogismorum sex alii habentur ut diximus, argumentorum species [illegible] enthymema [illegible] truncus terminus appellatur, quodque duobus constat propositionibus, quarum prima antecedens dicitur altera consequens, tertia vero in mente retinetur. ut [illegible] omne quod ex contrariis componitur est corruptibile ergo omnis corpus est corruptibile. Subintelligitur. Sed hominis corpus ex contrariis componitur

Epicherema est syllogismus tribus constans propositionibus, quarum alteratrum utraque, premissis [illegible] sua probatio adjungitur ut omnis substantia spiritualis carens partibus caret [illegible] corruptionis [illegible] sed anima rationalis est substantia spiritualis cum velit atque intelligit ergo anima spiritualis est incorruptibilis

Dilemma [illegible] quod dicitur argumentatio cornuta habet propositionem cujus [illegible] vel disjunctum ut [illegible] utramque partem adversarius affirmat vel negat, semper convincatur, ut [illegible] vel studuit vel non studuit. si studuit nebulo est [illegible] si non studuit ignarus est quia virtus non nisi studio acquiritur. Vitiosum erit dilemma si disjunctiva sit falsa, aut si omnes partes non complectitur

Sorites est argumentatio ex pluribus propositionibus ita cohaerens, ut praedicatum praecedentis sit subjectum consequentis, et sic deinceps donec primae propositionis subjectum cum postremo praedicato conjungitur. Talis est illud praeclarum Senecae: qui prudens est, et temperans est; qui temperans est, gravis est et constans; qui constans est, et imperturbabilis est; qui imperturbabilis est, sine tristitia est; qui sine tristitia est, beatus est: ergo prudens beatus est, et prudentia ad beatam vitam satis est.

Inductionem eam vocant argumentationem in qua ex particularibus recte enumeratis propositio infertur, ut quis diceret: terra lumen a Sole recipit, Mercurius et Venus a Sole recipiunt, [illegible] pariter recipiunt Mars, Jupiter et Saturnus: ergo omnes Planetae lumen a Sole recipiunt. Haec argumentatio erit falsa, si in partium enumeratione pars aliqua ommittatur.

Exemplum dicitur ea argumentatio in qua sub uno vel altero singulari ad aliquid singulare progredimur. Si ratio urgeat pro consequenti, ac ut pro antecedenti, argumentatio dicitur a pari, ut: Deus Ninivitis poenitentibus pepercit, ergo a pari et nobis poenitentibus parcet. Si vero ratio magis urgeat pro consequenti quam pro antecedenti, argumentatio dicitur a fortiori, ut: qui aliquos excellit virtute est laude dignus, ergo a fortiori qui omnibus. Ad exemplum referuntur parabola et apologus. Parabola dicitur quando factum aliquod assumitur, quod etsi verum non sit, est tamen possibile et verisimile. Parabolarum usus in sacris litteris est frequentissimus. Apologus vero dicitur cum factum assumitur repugnans et impossibile, ut cum belluas loquentes inducimus, quemadmodum Aesopum Phaedrum aliquando fecisse conspicimus.

De variis sophismatum generibus.

Sophismata seu fallaciae et in voce versantur et in re. Quoad ad vocem sex enumerantur. Prima est aequivocatio. Sic non concludit hic syllogismus: canis est sidus, sed canis latrat, ergo sidus latrat, cum canis in majori sumitur pro sidere et in minori pro animali.

Secunda est amphibologia; sic est fallax hic syllogismus: discipuli sunt studentes, sed hic liber est discipuli: ergo liber est hic studens.

Tertia est [illegible]; sic errat hic syllogismus: quod leve est, parvi est momenti, sed hoc aurum est leve: ergo est parvi ponderis.

Quarta est accentus, ut in hoc syllogismo: quod sint inviti displicet, sed sunt inviti: ergo displicet

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[illegible] est [illegible] compositionis cum quis infert duo convenire simul alicui rei, ex eo quod divisim ei conveniant ut in hoc enthymemate homo habet potentiam currendi et sedendi ergo potest currere simul et sedere

[illegible] est fallacia divisionis cum ex eo quod aliqua praedicata alicui convenire simul non possint [illegible] neque divisim convenire posse, ut in hoc syllogismo impossibile est Petrum currere simul et non currere, sed Petrus non currit ergo impossibile est Petrum currere

Fallaciae quae ex rebus proveniunt [illegible] non recte percipiantur septem enumerantur

Prima dicitur accidentis, quando affirmatur alicui convenire per se quod solum per accidens illi conveniat vel vice versa [illegible] quod emisti comedisti; carnem crudam emisti ergo carnem crudam comedisti

Secunda [illegible] dicti, non simpliciter cum neque [illegible] alicui absolute convenire id quod solum convenit cum limitatione ut homo moritur sed anima saltem [illegible] et principaliter est homo: ergo anima moritur.

Tertia est ignorantia elenchi. Elenchus est syllogismus inferens contradictionem illius quod fuit a respondente concessum [illegible] fallacia cum infertur [illegible] contradictoria ex iis quae vere contradictoria non sunt, ut si dicas Petrus currit lente, et non velociter ergo Petrus currit et non currit.

Quarta dicitur fallacia consequentis cum nempe infertur conclusio quae inferri non potest [illegible] etiam moritur. sed anima hominis [illegible] ergo etiam moritur

Quinta [illegible] petitio principii, seu circulus vitiosus [illegible] Petrum moveri quia mutat locum, et deinde probes mutare locum quia movetur

Sexta appellatur non causa pro causa quando nempe pro causa alicuius effectus [illegible] quod revera causa ipsius non est. ut si quis diceret: quod causat ebrietatem est malum sed vinum causat ebrietatem: ergo vinum est malum

Ultima fallacia est plurium interrogationum cum nempe una responsio exigitur pro pluribus interrogationibus quarum tamen multiplex est necessaria [illegible] homo, et lapis sunt ne rationales: si negas ergo homo est irrationalis si affirmas ergo lapis est rationalis. Recensuimus [illegible] modos istos per sophismata argumentandi itaque non eo [illegible] quae vobis tradidi ut iisdem utamini, sed ut cognoscere, et dissolvere possitis [illegible] [illegible] rimedium melius adhibebit [illegible]

De argumentatione demonstrativa, et probabili

ubi etiam de locis

Alia non sunt modo attingenda de argumentatione, penes materiam praemissarum, seu propositiones spectata, cum illis, quae de eadem penes formam considerata, iam dicta sunt.

Argumentatio demonstrativa quae etiam apodictica dicitur, ea est, quae constituitur praemissis certis et evidentibus. Duplex est enim quae dicitur a priori altera a posteriori. Demonstratio a priori est ea, in qua effectus per causam et res proprietas per essentiam ostenditur, ut cum dicimus animam rationalem ea de causa immortalem esse, quia est spiritualis, immortalitas est enim veluti proprietas substantiae spiritualis. Demonstratio a posteriori dicitur illa in qua causa per effectum, vel res natura per proprietatem demonstratur ut si quis ex respiratione, quae vitae effectus, animal vivere ostenderet.

Argumentatio probabilis, quae etiam Dialectica nuncupatur, ea dicitur, cujus utraque, vel altera praemissarum non est nisi probabiliter vera. In qua argumentatione non scientia gignitur, sed opinio, quae in cogitatione consistit non adeo clara atque perspicua, ut ambigere nequeat mens, cum verum sit, quod illius ope ab ipsa cognoscitur.

Loci argumentorum sunt quaedam generalia capita ea, quae omnia argumenta, quibus res variae tractantes utimur, possunt reduci. Qui de locis agere et de eis multi scripserunt. Illa inutilitas in his temporibus contemnenda, cognoscere eos dividemus in intrinsecos, et extrinsecos. Intrinseci sunt qui habentur in re ipsa, de qua agimus, ut esset genus, species etc. velut si quis diceret: homo est animal, ergo habet vim sentiendi, argumentaretur a loco intrinseco cum animalitas sit in homine tamquam genus. Extrinseci dicuntur eis, qui sunt rem extra quid exemplo, et auctoritate probaretur ut magni nominis auctores id asserunt, ergo verum est.

Pars quarta Logicae

De methodo.

Quid, et quotuplex sit methodus.

Methodus generaliter appellari potest, ars bene disponendi seriem plurium cogitationum sive in inveniendam ignotam veritatem investigandam, sive ad cognitam aliis demonstrandam. Duplex est autem haec methodus, scilicet resolutionis et synthetica sive compositionis. Methodus analytica ea est, qua progredimur a compositis ad simpliciora, a toto ad partes. Synthetica vero dicitur ea, qua a simplicioribus progredimur ad composita, a partibus ad totum, ab iis quae magis sunt universalia ad particularia. Prima methodus utilis

uteretur, qui in Logicis prius ageret de syllogismo, tum de propositionibus, demum de terminis alterum nos hujusce servavimus. De synthetica nonnullas adducemus leges, cum ea potissimum nostrum [illegible] institutum

De methodo synthetica, vel scientias [illegible] comparandas

Cum nullo majori ordine res [illegible] neque [illegible] demonstrationibus [illegible] quam in libris Geometricorum [illegible] exemplum synthetica methodi desumemus. Geometrae enim ut [illegible] obtineant nonnulla tradunt de vocibus, de axiomatibus, de propositionibus [illegible] perfectissima habeant demonstrationum ratio; nos [illegible] ipsos imitantes octo pro synthetica methodo tradimus regulas, quarum prima et secunda definitiones respiciunt, tertia et quarta axiomata spectant, quinta et sexta demonstrationis sunt propriae, septima et octava ad methodum ipsam referuntur

Regulae definitionum

Prima nullus terminus obscurus vel aequivocus relinquatur, sed omnes definiantur

Secunda termini qui in definitionibus usurpantur vel noti per se sint vel prius explicentur

Regulae axiomatum.

Prima nullum ponatur axioma, quod non sit evidentissimum.

Secunda illud prius evidenti probetur, quod mediocri attentione verum esse cognoscitur

Regulae demonstrationum

Prima quaelibet propositio quae aliquid obscuritatis involvit probetur ope definitionum praemissarum quae jam antea fuerunt demonstratae

Secunda numquam terminorum [illegible] utatur, sed definitionibus [illegible] explicemus [illegible] inhaereant.

Regulae Methodi

Prima ut res quantum fieri potest ordine naturali tractentur sumpto semper a generalibus et simplicioribus exordio, et exposita prius generis natura quam ad singulas species descendatur

Secunda unumquodque genus in suas species, quantum id obtineri potest, dividatur, quodlibet totum in partes [illegible] in omnes casus. Addidimus [illegible] duabus [illegible] regulis [illegible] potest cum [illegible] non vero [illegible] humanae mentis limites [illegible] cogimus [illegible]

Hic [illegible] methodum [illegible] finem imponimus, ut ad ea quae in [illegible] debet [illegible] dicamus

LOGICA MAIOR

PROEMIUM

Cum ad pristinam animi mei voluptatem mihi in [illegible] redire, cum et post annum aut alterum annum quo consuetudine vestra carui, iterum ad hanc quotidianam studiorum nostrorum communicationem redierim, tum ad cumulatam absolutamque disciplinae rationem id quoque peropportune contigisse arbitror ut ab eodem me et laetum humaniorum litterarum curriculis et solidiorum [illegible] Philosophicarum institutionum acciperetis. Ita enim vobis ars tum dicendi tum vivendi explicata atque [illegible] rerum omnium humanarum cognitione suscitata per me, aut ad ejus consequutionem [illegible] atque [illegible] quicquam superavit, quod a mea benevolentia industria ac labore [illegible] praeterea expectaretis. Sed quamvis ea me cogitatio consoletur, tamen aliae res [illegible] commovent ac perturbant. Primum vero suscepti negotii magnitudo, quod non solum hujus nostrae, verum etiam reliquarum omnium facultatum praeceptionum, ad quas haec gradum facere debet, mihi videor quodammodo commendata atque cum omnium judicio perdifficile sit verum et certum constituere normam inveniendi veri, eadem autem apte et sapienter uti difficillimum nobis utrumque est faciendum, ut et quemadmodum veritas [illegible] docueramus, et in tota Philosophiae constitutione veritatem quam [illegible] multis in locis in profundo demersa est [illegible]. Neque vero me illud magnopere sustentat, quod propter mediocrem usum quem in docendo habemus, nonnulli censent hoc nobis [illegible] cum iis qui interdum ex discipulorum subselliis in hunc quasi summum locum ascenderant. Nam et intervallum docendi ac Philosophandi dissimilitudo magna est [illegible] potius [illegible] ac praestanti labore non tam exercitati quam defatigati hoc etiam minus idonei novo operi [illegible] simus futuri. Quare nulla alia [illegible] hoc onus aliorum docendi sibi confirmabat animum videlicet Deum immortalem faustis auspiciis propositorum nostrorum voluntate a quibus [illegible] demandatum habuimus prosecuturum, neque [illegible] inquirentibus defuturum esse [illegible] semper et [illegible]

[illegible] ut me nonnihil perturbant quorundam hominum voces ac rumores quostum [illegible] ante me ex hoc [illegible] rum [illegible] Philosophandi rationem inire existimabantur ab eaque [illegible] bantur, quibus ego studiorum nostrorum [illegible] illud primum respondebo

nos rationem ac veritatem semper sequi conatus, veritatem puto, neque nobis umquam plus aequo amicum fuisse, nunc autem postquam tot adversarios peperit, prope inimicam factam esse debere. Ceterum illam [illegible] etiam atque etiam [illegible] ut veritas cujus et studiosissimus quisque esse debet, ut me esse [illegible] atque [illegible] ultro occurrit, et quasi quidam praestantissimus thesaurus magis alieno labore repertus et assumendus a nobis ut quam nostro majore cum sudore effodiendus [illegible] quod in me, ubi nequaquam defatigatis, locum industriae nostrae relinquerent tum, etiam, ut quae in Philosophando liberius omnibus semper concessa fuit, ea mihi [illegible] eriperetur malitia [illegible] optima nostra [illegible] consilia adversarii quidem iniquis obtrectationibus retardare. Quo tamen [illegible] jam nunc non solum confiteor sed [illegible] me plurimarum utilitatum [illegible] exemplum non [illegible] quae tamen [illegible] ut qui alterutrum non acceperit, is non nobis solum, sed publicae utilitati [illegible] esse demonstro. Primum enim cum haec permultorum sit de Philosophia aestimatio hanc facultatem a christiana fide, ac religione magno intervallo esse dirimendam atque aliud esse Philosophari aliud Deo docenti assentiri, nos contra ita utramque rem conjungemus, ut non modo (quod impium esset et ne dici [illegible]) nihil in tota disciplina efficiat quod divinorum librorum auctoritati ac Romanae Ecclesiae institutis minus consentire videatur verum etiam admittemus, ut placita nostra [illegible] decreta non magis ex humanae sapientiae regulis quam ex [illegible] veritatis fontibus [illegible] Philosophia [illegible] non ipsa significat studium sapientiae quam [illegible] sapientiae [illegible] quam sapientiam quam si Philosophi est veritatem inquirere quis [illegible] magistram [illegible] omnino [illegible] quaecumque in Philosophia laudabilia atque utilitate praestantia possunt earum rerum summa in divinis [illegible] thesauris contineri, quarum autem rerum cognitio illi [illegible] ratione [illegible] nequit, eas res esse quae ne sapientis [illegible] digna sunt aut [illegible] nos [illegible] etiam [illegible] ceterorum [illegible] ut in genere quaestionum [illegible] etiam [illegible] consulere neque tantum quod verum sit sed etiam quod maxime vitae, ac felicitati consentaneum videatur [illegible] inquirenti [illegible] divini libri omnis sapientiae magistri non minus utilitate quam veritate commendantur. Quare vero quoniam [illegible] de Philosophiae natura quaestionem [illegible] sumus illud unum modo adjiciam [illegible] [illegible] quos plerique omnes vos [illegible]

hoc plurimum referre existimavi, ut rerum divinarum dilectionem semper pre oculis haberemus ac unusquisque vestrum ea studere sentiret, et cogitare assuesceret quæ non humana modo ratione comprobata sed divina etiam auctoritate consecrata, ejusmodi esset ut cum vestræ tum reliquorum saluti aliquid emolumenti afferre possent. Quamquam autem Philosophia si nomen spectamus et quatenus sapientiæ studium est consideremus, reliquas propè omnes facultates complectitur, nos tamen majorum nostrorum exempla secuti in quatuor illas doctrinæ partes in quas vulgo dividi solet distribuemus: Logicam scilicet, Methafisicam, Phisicam, Ethicam. Logica ea est quæ verum discernendi atque adeo sciendi methodum, ac rationem docet, intelligentiam qua nihil præstantius a supremo rerum omnium auctore homini datum est, excollit, auget ac perficit. Ethica quod rectum pravumque sit, quid consentiens quidve repugnans æquitati dijudicat et certa [illegible] atque morum doctrina, animum a corporis concretione quodammodo abstrahit, atque a terrena parte [illegible] ad honestatis officia et virtutes amorem provocat. Methaphisica res omnes a materia sejunctas, et supra [illegible] naturam evectas considerat: Deum ipsum optimum maximum spiritusque ab eo creatos contemplatur. Phisica hunc adspectabilem mundum totamque corpoream naturam expandit, et ex admirabili ejus magnitudine, varietate, pulcritudine et consentia argumentatur esse Numen, potentissimum, sapientissimum, optimum, omnisque Philosophiæ ac felicitatis principium et finem. In harum itaque singularum Philosophiæ partium pertractatione ita versari conabimur, ut quæ ad mentis facultates perficiendas ad Sacram Teologiam intelligendam, ac mores dirigendos ad religionem [illegible] tuendam ac propugnandam conducere possunt ea omnia diligenter inquiram, et accurate considerem, quæ autem sunt exigua ut tamen leviter perstringam, ac denique vanas ac futiles quæstiones vel breviter [illegible] omnino omittam. Ad veritatem vero tutiori via assequendam hunc in omnibus Philosophiæ partibus [illegible] constanter persequar [illegible] res singulas per [illegible] [illegible] [illegible] ex [illegible] [illegible] ex [illegible] deducam [illegible] Perspicuus hic rerum ordo veritatis [illegible] [illegible] intelligendi facultatem [illegible] [illegible] res difficiliores possit percipere et naturæ [illegible] [illegible] Hæc sunt quæ tum de Philosophiæ institutione generatim, tum de [illegible] ejus in quatuor partes divisione non magis ex nostro, quam ex

in alio doctissimorum virorum sententia profunda existimemus. Restat nunc ut de Logica aliquid specialiter pergamus, ac aliis singulis Philosophiæ partibus convenienti loco singillatim dicamus.

De Logica, quæ Dialectica etiam dicitur

Quæstio prima.

De natura, ac necessitate Dialecticæ.

Quemadmodum omnis humana felicitas in veritate sita est, ita ex falsitate omnia mala consequuntur ac si omnium temporum, ac sæculorum eventus, vel prosperos, vel adversos ad unam summam revocare velimus, nulla alia re Civitates, atque Respub. vel beatas reperiemus aut se vel miseras nisi quod cum ratione, aut recte, aut perperam [illegible] modo [illegible] modo in errore versarentur. Nam et leges si [illegible] sint veritate niti eas oportet, nec unquam contra jus bella fiunt nisi cum ex falsa quadam, ac temeraria opportunitate suscipiantur. Quod si ad nos metipsos animum retulerimus, eam atque malorum omnium quæ nostra [illegible] sunt occurrent causam, quod aut pravis [illegible] opinionibus ducti, aut cupiditatibus allecti res non ex veritate [illegible] estimamus [illegible] error [illegible] [illegible] faciunt [illegible] quemadmodum libri loquuntur, bonum dicunt malum et malum bonum? Quid autem turpius [illegible] [illegible] mala, quæ nobis post mortem proposita sunt [illegible] [illegible] quemadmodum ratione uti debeamus non recta [illegible] [illegible] propterea [illegible] ratione [illegible] sanctoque vixerit. De [illegible] [illegible] Tullius in lib. [illegible] [illegible] ut nemo unquam viderit illum [illegible] in eo [illegible] Quid de [illegible] de Socrate, qui [illegible] exemplar [illegible] et [illegible] quem

quam tamen Zopyrus Physiognomus potuit, ut mulierosum in quo cum Alcibiades ejus auditor [illegible] tione motus esset, fuit repressus a Socrate, [illegible] se vere ad ea vitium natura esse propensum, sed ratione se se semper cohibuisse. Omnino omnes etiam Criticos, quorum consilium [illegible] horum tantopere admiramur, secundum divinum auxilium se [illegible] obtinuere, ut hujusmodi essent [illegible] tantum, et tam praeclarum, tamque necessarium [illegible] inter [illegible] facultates nostra est Dialectica, quam merito Tullius in Bruto [illegible] omnium artium maximam appellant [illegible] artium Augustinus, cujus non aut Zenonem, Clitum aut Socratem, aut alium quemquam [illegible] sophum inventorem magis, quam [illegible] credere debemus, cum haec disciplina tam arte [illegible] quam sapientia, quae sine illa constare non potest [illegible] omnis ejus [illegible] Deum, quam [illegible] venda est, [illegible] mortalium mentes ad [illegible] quaedam [illegible] et totam quae id [illegible], ita [illegible] simul est mando, perficiendaque rationem [illegible] Salomon de divina Sapientia Cap. octavo ita scriptum reliquit: si multitudinem scientiae [illegible] [illegible] solutiones argumentorum, in quo tota fere est Dialectica [illegible], atque propterea [illegible] tandem etiam hominibus tribuendam, [illegible] hanc expolitam habemus, verum illud vos admonitos volo, [illegible] bonorum auctorum animos erigatis, tum ad gratias [illegible] effundendas, tum ad [illegible] illum implorandum, quae in re tanti momenti est [illegible] neque aut [illegible] Zenone aut [illegible] Aristotele aut [illegible] mortalium [illegible] Deo solo est expetenda [illegible] igitur Adolescentes [illegible] nos metipsos [illegible] unum, qui ad Patrum [illegible] loquens, [illegible] esse [illegible], hujusmodi facultatem errorum omnium [illegible] qui teste [illegible] [illegible] et [illegible] erat, [illegible] [illegible] omnia ad [illegible] praeclara futura.

Propositio prima

Dialectica, prout est ars ad sapientiam est omnino necessaria in praesenti naturae conditione

Imprimis vos admoneo [illegible] ad hanc sententiam destendendam [illegible] [illegible] Dialecticam eam [illegible] [illegible] in nobis vel [illegible] [illegible] Unde [illegible] homines, posuit [illegible] [illegible] homines [illegible] nullo [illegible] artem [illegible] adhuc extare [illegible]

[illegible]

quæ sine librorum ullo usu, verum ope [illegible] dialecticam sibi comparat [illegible] multa rei tamquam [illegible] præcipitata non omnia simul ad usum [illegible], at in ordinem cogi possunt. Ego igitur maximus eam [illegible] Dialecticam naturalem, quam a natura omnes accepimus, in qua nullam partem habet humana industria atque labor, quidquid autem animadversione, et diligentia quadam exculta ad[illegible] est ad artem referendum, nihilque ad rem pertinere arbitror utrum id ab aliis acceperimus, an met ipsis [illegible]. Quid enim [illegible] arte [illegible] non minus quam ceteri, qui [illegible] quam a institutione fuerit? Quicumque ergo Dialecticæ regulas excogitavit, atque aliis tradidit utrum hic eandem Dialecticam naturalem an artem reperit? Atque ridiculum est [illegible] aut in [illegible] aut in [illegible] potius quam in opera industriaque [illegible]. Hanc igitur artem Dialecticam voco, quam vel ab aliis, vel a nobis cogitatione et animadversione efficere possumus [illegible] argumentationibus [illegible] regulis ad [illegible] rationes [illegible] inveniendas. Nam duo ad [illegible] omnino necessariam, atque hoc [illegible] confirmo. Necesse est ad [illegible] verum a falso [illegible], et nunquam nostra [illegible] erremus, id autem fieri perfectè non potest absque arte Dialectica. Ergo omnino hæc est necessaria. Minorem [illegible] mens humana proniter [illegible] peccatum est in omnibus [illegible] ut sæpe confundat falsa cum veris [illegible] [illegible] est [illegible] erroribus est [illegible] atque [illegible] est [illegible] [illegible] sunt. Quare si hanc [illegible] rationem [illegible] nulla animadversione adhibita, frequenter erremus necesse est. Ergo constans atque perpetua diligentia [illegible] legibus [illegible] ubi naturalis ratio recta est ubi [illegible] in hac autem, et [illegible] Dialectica consistit.

[illegible] est naturalis ergo male ars [illegible] refertur. Prob. ante. Omnis [illegible] Dialectica [illegible] a natura est: ergo et [illegible] est naturalis.

Rdeo neg. ante. ac primum sic [illegible] adversarios. Dialectica quæ in scholis traditur [illegible] est naturalis ergo etiam Dialectica Scholastica est naturalis [illegible] naturale [illegible] debet quod in nobis sine nostro labore ultro existit. Hæc autem est [illegible] perfectum. Præter exempla superius alia [illegible] illustrabunt. Quidam [illegible] corporis [illegible] corporis membrorum a natura ipsa omnibu[s]

[illegible] [illegible] videmus, et saepe incipiendo, et [illegible] [illegible] se corrigant, quemadmodum manus exercent ad ferendum [illegible] [illegible] quam aliquo protegebat, neque ad haec ulla opus est animadversione. [illegible] autem eandem multo studio [illegible] [illegible] etiam nullo magistro adhibito, [illegible] illa [illegible], an artem [illegible]. De Demosthene fertur, cum lingua esset impeditior [illegible] [illegible] [illegible] [illegible] [illegible] discurrit. Nam [illegible] pronunciationis perfectio natura [illegible] est, [illegible] [illegible] [illegible] ergo non [illegible] etiam artem Dialecticam, [illegible] [illegible] principia, ac regulas [illegible] ad verum inveniendum; [illegible] haec animadvertis, [illegible] [illegible] hic ordo a natura est ingenitus.

[illegible] sito [illegible] [illegible] consideratio, [illegible] [illegible] [illegible] ad artem referri oportet, nulla argumentatio erit naturalis: id autem falso dicitur. Prob. [illegible] sine animadversione nihil [illegible] [illegible] potest: ergo si animadversio ad artem sufficit omnis [illegible], [illegible] [illegible] [illegible] [illegible] est.

R. neg. suppositum. Non enim dicimus [illegible] [illegible] considerationem ad artem, [illegible] [illegible] [illegible] [illegible] industria humana [illegible] [illegible]. consideratio [illegible] [illegible] [illegible] in quibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] natura [illegible] etiam videmus, [illegible] mens nostra ad [illegible] ratio[illegible] [illegible], [illegible] enim omne [illegible] [illegible] [illegible] poterant: itaque hujusmodi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] potestate [illegible] [illegible] [illegible] est. Animadversio autem de qua [illegible] [illegible] in hac quaestione consistit in [illegible] [illegible] [illegible] ad recte argumentandum necessariae sunt neque omnibus [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] tertio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Quare neque negant Dialecticam necessariam esse. Si illa [illegible] [illegible] [illegible] [illegible] quae [illegible] [illegible] solent [illegible] [illegible] [illegible] [illegible] legimus [illegible] [illegible] [illegible] [illegible] [illegible] sibi compararunt, [illegible] [illegible] [illegible].

R. [illegible] [illegible] [illegible] [illegible]. Primum [illegible] [illegible] [illegible] [illegible] [illegible] auctores eam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in eo [illegible] [illegible] [illegible] quod [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] in industria humana constituunt. Neque [illegible] [illegible] [illegible] [illegible] videntur [illegible] simul [illegible] Dialecticam quae [illegible] [illegible] fuit [illegible] ullo requirendo. Deinde etiamsi in nobis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] regularum quibus Dialectica [illegible] [illegible] [illegible] [illegible] negligi [illegible]

[illegible] innumerabiles errores consequuntur [illegible] [illegible] quae est [illegible] ut [illegible] labore hanc facultatem [illegible] molestiae, quam si nemo nobis exponeret [illegible] invenire deberemus [illegible] earum rationum e manibus [illegible]

[illegible] Dialecticae divisio

Notione [illegible] est [illegible] est Dialectica dividuntur [illegible] [illegible] et [illegible] quas appellant etiam perceptionem [illegible] [illegible]

[illegible] est [illegible] per [illegible] propositas intuitu [illegible] earum [illegible] perspi[illegible] [illegible] tamen adhuc quidquam de hujusmodi viis affirmamus. [illegible]

[illegible] est motio qua [illegible] animus [illegible] conjungit et hanc [illegible] [illegible] hominem esse [illegible] [illegible] eum esse bonum [illegible] dicitur [illegible]

Ratiocinatio seu discursus est mentis motio, qua ex pluribus [illegible] colligitur [illegible] [illegible] Deum esse [illegible] Deum in [illegible] [illegible] esse [illegible] divinae voluntati obtemperandum esse.

Denique [illegible] motio est qua plures ideae [illegible] distribuuntur ad rem melius [illegible] [illegible]dum et explicandum.

[illegible] Quare tota Dialectica [illegible] est ut [illegible] [illegible] Deinde [illegible]

De conceptione sive de ideis [illegible]

[illegible] Philosophiae [illegible] [illegible] [illegible]

[illegible] differentia; tertio de ipsarum simplicitate, et compositione, quanto quam late pateant, postremo earum distinctae sint quaenam confusae

Sectio prima

De natura idearum

Idea est simulacrum rei menti propositum cum enim animus noster res extra se positas praeter [illegible] [illegible] videre nequeat propterea necesse fuit ut earum [illegible] [illegible] atque effigies mentis [illegible] [illegible] [illegible] res [illegible] [illegible]

Idearum autem duplex genus est, aliae enim in cerebro ipso reperiuntur impressae, aliae vero in mente [illegible] [illegible] corporeas dicere possumus quod omnem corporis similitudinem [illegible] [illegible] [illegible] aut sonum, aut aliquid ejusmodi exprimunt quod sub sensus cadunt, veluti cogitem domum statim menti [illegible] domus ipsa cum suis [illegible], fenestris et tectis atque hujusmodi [illegible] [illegible] [illegible] [illegible] oriuntur quae a Graecis Phant[illegible] dicitur phantasmata etiam nominare possumus. Aliae autem [illegible] sunt in quibus nihil est [illegible] [illegible] [illegible] notiones [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad mentem [illegible] [illegible] [illegible] [illegible] dicuntur. Hic porro [illegible] [illegible] qui praeter phantasmata nullas alias esse ideas praedicant, ideasque omnes per sensus [illegible] [illegible] natas esse contendunt. Imprimis autem opere pretium est admonere cum nos ex animo [illegible] et [illegible] esse, fuisse hanc jam inde ab initio legem a Deo constitutam, ut inter utramque naturam esset [illegible] [illegible] [illegible] [illegible] in animo [illegible] [illegible] [illegible] in ipso corpore [illegible] [illegible] [illegible] [illegible] singula, quae in mente [illegible] fuerint [illegible] [illegible] [illegible] in [illegible] Quod autem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hominis constitutione in [illegible] [illegible] [illegible] [illegible] [illegible] adeo [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et cum Hardum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est quod [illegible] ipsius [illegible] [illegible] viris quam ratione [illegible] [illegible] [illegible] non [illegible] quae Deus [illegible] [illegible] [illegible] [illegible] Philosophi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ideas [illegible] [illegible]

Propositio

Praeter phantasmata existit aliud intelligentia seu plures [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Sic ostendo. Plura mente concipimus praeter phantasmata. [illegible] Primo [illegible] rem spiritualem omnia intelligimus nihil habere cum phantasmatis commune. Nam si quis interrogaret num [illegible] cogitatio similis sit, aut colori aut sapori, aut sono, aut [illegible] [illegible] [illegible] [illegible] testimonio experimur nos multa [illegible] per intellectionem puram [illegible] que ulla imagine corporea ergo [illegible] nos [illegible] ideas intellectuales [illegible] quae ad animum pertinent [illegible] testimonium. Quod si plures habemus ideas intellectuales, quas scilicet sine ulla imagine corporea [illegible] mus, cum habemus ideas etiam [illegible] quas innatas vocamus [illegible] rum externorum [illegible] et [illegible] atque [illegible] mente [illegible] [illegible]

[illegible] Conclusio non potest quia sint [illegible] [illegible] Prob. ante [illegible] [illegible] [illegible] [illegible] [illegible] quid illae sint. Prob. minor. [illegible] sunt similes [illegible] omnibus qualitatibus [illegible] quae [illegible] [illegible] exhibent. [illegible] ideae [illegible] magnitudine [illegible] ridiculum dici potest! [illegible] intercedit rem qualis et quanta est [illegible] menti proponent. neque enim idea [illegible] [illegible] [illegible] [illegible] quare cum utrumque [illegible] nullae [illegible] esse [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] phantasmata. [illegible] [illegible] [illegible]. Aliud enim est [illegible] res aliud qualis sit; [illegible] autem procul [illegible] latet [illegible] nondum explicatum fuerit utrum materia ex qua constant corpora in partes [illegible] [illegible] [illegible] ideas [illegible] mentem [illegible] quod [illegible] perpetuo experimur [illegible] mens aliquid habeat propositum [illegible] quo res [illegible] intuetur. [illegible]

Malebranchius opinatus est nos omnia in Deo quasi in speculo menti obiecto con[illegible] Plerisque risum movit ista sententia, nonnullis etiam religioni adversa visa est: nam isto modo putant Deum quasi a nobis conspici quod beatorum proprium est. Mihi vero praeter caetera eo nomine potissimum non arridet quod hoc pacto non tam misterium idearum explicatur quam conditur [illegible] si certum [illegible] etiam absque hac ratione nos cognoscere et intelligere nemo [illegible] dubitat. [illegible] Malebranchium [illegible] obscuritas non minus humanae [illegible] imbecillitatem [illegible] difficile est intelligere [illegible] in Deo qui [illegible] est [illegible] [illegible] [illegible] caeteris Philosophis [illegible] a nonnullis explodebantur quod cum rerum [illegible] non omnes [illegible] [illegible] possint. Quare qui evidentia contentus est ne Malebranchii eadem explicatione indigeat [illegible] videtur quod evidens est, qui vero [illegible] non omnino explicari potest [illegible] [illegible] [illegible]

[illegible] secundo. [illegible] ideae ut [illegible] [illegible] instrumentum [illegible] [illegible] [illegible] mentem [illegible] [illegible] [illegible] colores [illegible] [illegible] [illegible] [illegible]

[illegible] ex eo efficitur nos non intelligere naturam idearum [illegible] in aliis multis rebus [illegible] [illegible] concludi potest nihil esse in quo res intuemur quas percipimus. Quare ad expeditam hujus propositionis [illegible] quaecumque ista aut alia quaevis obiecta fuerint [illegible] [illegible] mordicus [illegible] [illegible] sit explicari nequeat. Itaque superiora exempla [illegible] quicumque [illegible] esse velint [illegible] tamen probabilitatem [illegible] [illegible] [illegible] propterea tollenius [illegible] [illegible] obscuritatem [illegible] [illegible] [illegible] ideae [illegible] [illegible] tasse aliquid, quod istas cavillationes etiam possit eluere.

[illegible] tertio. Per [illegible] phaenomena mentis [illegible] explicantur [illegible] nihil [illegible] [illegible] [illegible] nihil aliud concipimus [illegible] [illegible] [illegible] mente cogitamus aut depingimus [illegible]

Deus [illegible] dixerimus optimus omnipotens, sapiens, nos quoque quomodo corporeae sanas [illegible] tatione conjungimus dicentes Deus est optimus [illegible] atque tamen praeter has litteras [illegible] [illegible] nec [illegible] adhaerent perspicimus sed consuetudinem sequimur.

Rdeo neg. ante. et [illegible] probationem [illegible] praeter sonum verborum nihil percipimus [illegible] [illegible] nisi operatione quaedam vocum copulatio quid inter hominem et pulsum interesset? [illegible] in aliter ipse non [illegible] verba quae dixerit quia illo modo eorum significationem et vim habeant [illegible] certam. Quis autem [illegible] auctores stolidos sibi persuadeat nihil magis nominem [illegible] tel [illegible] sonum autem certo tam multae [illegible] cur [illegible] convenirent [illegible] verborum [illegible] [illegible] nullam habet naturalem connexionem. non certa eamdem ideam inferunt? [illegible] inter hanc litteras Sol [illegible] oriatur, atque [illegible] nulla affinitas intercedit [illegible] enim Sol litteris con[illegible] sicut ergo [illegible] praeter has litteras non etiam veritatem [illegible] illa [illegible] signo [illegible] animo contem[illegible] [illegible] nunquam certo [illegible] solem oriturum. Quare ista [illegible] quae omnem tollit ideam solos relinquit sonos inter deliramenta procul dubio amandanda est.

[illegible] dat a sensibus. ergo non [illegible] intelligentiae. Prob. ant. Idea est judicium [illegible] ideis intellectualibus [illegible] generatio [illegible] sibus, formatur enim per abstractionem a singularibus, et individuis corporibus. ergo [illegible] [illegible]

Rdeo [illegible] et distinguendo [illegible] Formatur [illegible] rebus corporeis et spiritualibus concedo minorem. Per abstractionem [illegible] ergo [illegible] generalem [illegible] potest existere [illegible] ideam non solum ex rerum [illegible] nulla [illegible] operatione [illegible] formare [illegible] operationum menti nostrae conscientia et sine ulla ad corpus relatione.

Instabis primo. Nihil est in intellectu quod prius non fuerit in sensu: est [illegible] axioma: ergo [illegible] proinde, et idea entis generatim pendet a sensibus.

Rdeo. distinguendo antecedens. Nihil est in intellectu quod prius non [illegible] [illegible] animo [illegible] rum genus [illegible] eamdem originem, quae vel est a sensu externo, quo rerum cog[illegible]

ideas aequirimus [illegible] sensu externo, quo per mentis ulteriorem reflexionem [illegible] prius operationes rerum spiritualium ideas comparamus.

Instabis secundo: Atqui nihil est in intellectu quod prius non fuerit in sensu externo; [illegible] Prob. subsum. Illud [illegible] in sensu externo, quod a nobis non cognoscitur [illegible] [illegible] [illegible] atqui res spirituales non cognoscimus nisi per [illegible] cum rebus [illegible] Deum [illegible] venerandi senis nobis repraesentamus; ergo etc.

Resp. negando minorem [illegible] quidem est natum nostram rebus sensibilibus [illegible] esse, et etiam [illegible] cogitat corporeis imaginibus obruatur nec sine summa cura et attentione ideas nostras ab omni prorsus labe corporea liberare et expurgare possumus. Et illa imago [illegible] ex [illegible] sibi fingunt, cum de Deo cogitant, non est [illegible] Dei idea, sed merum [illegible] quoddam ideam comitatur. Et certe si nullam aliam Dei ideam haberemus praeter ideam venerabilis senis, quae de Deo formatur judicia nobis apparere deberent [illegible] falsa, utpote [illegible] [illegible] falsa esse credimus, quae contraria sunt ideis rerum quas in mente habemus; [illegible] non possumus judicare Deum esse [illegible] incorruptum invisibilem [illegible] haec omnia [illegible] venerabili senis convenire nequeunt.

Instabis tertio: [illegible] ad Romanos cap. primo scribit: invisibilia Dei per ea quae facta sunt intellecta conspiciuntur: ergo Deus non cognoscitur a nobis nisi per comparationem cum rebus [illegible]

Resp. Hunc esse sensum textus Apostoli: invisibilia Dei per ea quae facta sunt intellecta [illegible] [illegible] in consideratione rerum creaturarum tum corporearum tum etiam spiritualium recte concludimus [illegible] omnium [illegible] [illegible] vero locus Apostolus ideam Dei esse phantasma [illegible] per comparationem cum rebus [illegible] formatam [illegible] [illegible] [illegible] gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis [illegible]

[illegible] ideam Dei formatas ex [illegible] perfectionum [illegible] ergo idea Dei formatur per comparationem cum rebus corporeis.

[illegible] [illegible] antecedens [illegible] Dei [illegible] [illegible] [illegible] eorum [illegible] concedo antecedens; formaliter sumptarum nego antecedens et consequentiam [illegible] cum ideam Dei formamus haec est mentis nostrae operatio: ideam [illegible] [illegible] [illegible] omnes [illegible] spirituales perfectiones sine limite [illegible] [illegible]

[illegible] omnes [illegible] que formaliter sumpte [illegible] includant necessario [illegible] eminenter [illegible] Cum dicimus ideam Dei ex [illegible] sumptis creaturarum perfectionibus [illegible] eorum omnium negationem que [illegible] ergo creatura non includuntur in [illegible] formaliter [illegible] habent [illegible] omnes [illegible] imperfectiones. [illegible] omnes tum que [illegible] in creaturis [illegible] existere possunt in Deo continentur [illegible] et perfecta [illegible] rationem [illegible]

[illegible] contra secundum [illegible] partem [illegible] idee innate ponantur [illegible] moralitatis actionum: sed idee innate non sunt ergo nec innate ponantur. [illegible] est homines nullam Dei et moralitatis actionum ideam habere [illegible] ab aliis hominibus [illegible] Nam plerumque [illegible] et alterum qui surdus et mutus [illegible] nullam ideam Dei et moralitatis actionum habuisse, prius quam sermonem cum aliis hominibus miscerent et ab iis ideam illam acciperent.

[illegible] negando minorem [illegible] probationem [illegible] ille, [illegible] non sine [illegible] in ratione usu perspicuntur, tam [illegible] ignorantie [illegible] negligentie [illegible] exemplo, nisi eo quem debemus modo intelligantur. [illegible] homines [illegible] et rationes [illegible] Testimonia enim non desunt [illegible] homines [illegible] non [illegible] negare [illegible] humane posse non repugnaret.

[illegible] incidisse [illegible] Deus [illegible] fabricare potuerit sine [illegible]

artificibus necessaria sunt [illegible] eum [illegible] quæ [illegible] instrumenta [illegible] quæ [illegible] ministeri facti operis fuerunt! Quemadmodum autem parere voluntati Architecti [illegible] quæ [illegible] vunt! [illegible] hominem [illegible] a [illegible] quem [illegible] optime [illegible] vox [illegible] homo non [illegible] Dei sunt. Veruntamen consuetudine oculorum [illegible] hujusmodi ex fabrorum ferrariorum ac lignariorum [illegible] tantum etiam in ea re [illegible] una [illegible] erat intelligentia atque ratio. Idem [illegible] Platonem reprehendit, quod Deum voluerit esse [illegible], hoc est [illegible] ait enim [illegible] quod [illegible] intelligi non potest [illegible] esse intel[illegible] [illegible] historia [illegible] [illegible] alios fefellit [illegible] legenti [illegible] hac Philosophiæ [illegible] contulit. Unum tamen [illegible] ex [illegible] obliviscamur [illegible] [illegible] Is [illegible] primo [illegible] parte [illegible] nono [illegible] de rebus nihil significantibus [illegible] medium [illegible] plura vocabula [illegible] [illegible] posse quidnam [illegible] significetur [illegible] hominis non minus hæc in re [illegible] [illegible] Pontificia [illegible] communicatio idiomatum aliaque id genus. Solicet hanc [illegible] criticus [illegible] ostendat [illegible] non solum nihil [illegible] Deo [illegible] Quin [illegible] et contra [illegible] religionisque [illegible] [illegible] esse rebus externis similes [illegible] [illegible]

... erit, partibus ignorandis. Sic et tres in Deo esse personas et unum Deum esse [illegible] nos [illegible] et unam in [illegible] [illegible] et [illegible] credimus [illegible] profitemur, [illegible] neque hujus rei phantasma haberi potest, neque in mente perspecte concipi [illegible] [illegible] [illegible] hoc loco [illegible] proposuissem, [illegible] illud tamen [illegible] [illegible] [illegible] confunderint [illegible] errorem et haeresium [illegible] adduxerint.

[illegible]

De [illegible] [illegible] rerum naturam quas [illegible]

Quidquid mente concipitur [illegible] per se [illegible] intelligitur aut in alio illud [illegible] [illegible] [illegible] [illegible] [illegible] Ad [illegible] autem ambigua [illegible] hic in re frequen[illegible] [illegible] [illegible] [illegible] utrumque [illegible] [illegible] [illegible] [illegible] [illegible] sunt alterutrum in se. Aliquando [illegible] [illegible] [illegible] [illegible] quamquam per se revera non constet, tamen ut per [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dicitur. Atque illud grammatici [illegible] [illegible] [illegible]. Praeterea [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] figuram [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] qualem harum rerum ideam habemus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Logica, inter quos [illegible] [illegible] Lochius [illegible]. Neque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in Metaphysica ac Physica tractanda [illegible] [illegible] [illegible] [illegible] eorum partem in hunc [illegible] tractatum. [illegible] [illegible] [illegible] [illegible] [illegible] ideam substantiae [illegible] [illegible] [illegible] est [illegible]

Propositio ...

Substantia quævis Physica est res per se constans individua

Individuum appello cum Cicerone quod cæteri dicunt indivisibile

Hoc autem multis rationibus [illegible]. Substantia ut omnes docent res est per se constans ergo est individua. Prob. conseq. Res per se constans non est composita ergo res per se constans est individua. Prob. antec. compositio est rerum natura distinctarum [illegible] quod per se constat non constat ex eo quod est [illegible] distinctum ergo res per se constans non est composita. Prob. min. [illegible] est distinctum aliud est ab eo [illegible] [illegible] vel quod est per se non est per aliud ergo quod per se constat non constat ex eo quod est distinctum

[illegible] alio modo. Cum dicis singulas substantias semper [illegible] posse seu partibus infinitis constare ut res [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] ejus essentia, uti ut in essentia alterius rei distincta [illegible] [illegible] [illegible] dicis enim unam rem et duas individuam et distinctam [illegible] [illegible] [illegible] [illegible] habere ut [illegible] una sit altera simul quod idem est ac [illegible]. Quare [illegible] non potest ut una [illegible] [illegible]. Nam [illegible] [illegible] non est aliud [illegible] non est [illegible] [illegible] est [illegible] mens [illegible] nostramque [illegible] necessario est ut [illegible] [illegible] quod enim dividatur debet esse [illegible] [illegible] ab eo [illegible] [illegible] [illegible] essentia cujusvis [illegible] substantiæ non est a se distincta: ergo ipsa non potest dividi.

Quoniam vero duæ sunt omnino substantiæ in rerum natura altera corporea spiritualis altera ac [illegible] [illegible] utramque [illegible] breviter examinare. In his enim omnis [illegible] [illegible]

Propositio secunda

Substantia ex qua constant corpora seu materia nihil aliud est quam quædam, ut ita dicam, molecula inextensa.

[illegible] [illegible] substantiam esse individuam hactenus docuimus [illegible] [illegible] [illegible] [illegible] [illegible] quemadmodum [illegible] [illegible] debeat [illegible] individua esse [illegible] [illegible] autem [illegible] [illegible] [illegible] [illegible] molecula [illegible] [illegible] [illegible] ei respondet atque materiæ quamvis minima multifariam loco respondet, nam et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] communicatur, neque alio modo intelligi potest ergo substantia corporea

praedita est quaedam magnitudine. Illud primum videtur non posse negari, scilicet eam esse magnam neque partes habere utut lucidum. Cujus rei priusquam argumenta in medium afferre quae sunt perspicua [illegible] et non si plures [illegible] animadvertimus quemadmodum illam et aquam, et ignem esse possint. quod propterea contingit quia quaecumque sensibus comprehendimus composita sunt nec unquam substantiam unam et simplicem videmus. Quare [illegible] [illegible] [illegible] quae et nuper vidimus, clamat nullam materiam [illegible] et quaedam magnitudine praeditam.

Ceterum si phantasiae vim sequamur, [illegible] adduci quidem poterimus [illegible] individuam. nam et alicubi est et pluribus locis respondeat necesse est. [illegible] in aliquo spatio esse [illegible] [illegible] et per totum corpus [illegible] existimatur et multo placet ei toti loco praesens est quam corpus [illegible] [illegible] coelum et terram ego impleo dicit [illegible] [illegible] [illegible] ubi Deus omnino sit in locis adeo distantibus? atqui si libros divinos consulimus [illegible] [illegible] eum eundem simplicem esse et [illegible] nihil occurrit evidentius. Neque propterea [illegible] et materiam [illegible] spiritu confundamus: nam ita [illegible] Deus [illegible] nihil [illegible] nostro, nihil ab hac ratione tam alienum [illegible] [illegible] esse quiddam utrique commune ponamus. Quid enim? non ne naturae credis in loco esse quamquam [illegible] [illegible] materiae communia sunt? [illegible] [illegible] differentia quae est [illegible] [illegible] credit? quidve nemo nisi [illegible] aut malignus inficiari non potest; pariter de materia et spiritu non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] esse oportet ut ante diximus.

Verum attendamus quonam ex fonte haec nostra doctrina derivata sit. Nam cum in omni Philosophi [illegible] [illegible] rebus in quibus [illegible] dest non utile solum verum etiam necessarium. Nemo enim melius rerum essentiam nosse ac explicare valeat quam qui illas condidit, quid ergo de materia nos docet Deus? quamnam hujus rei nobis [illegible] [illegible] subinsit. [illegible] pluribus in locis etiam maxime [illegible]

disjunctis reperiri posse. Itaque consuetudine credimus idem lumen corpus eodem [illegible] tempore [illegible] in cœlo, tum in omnibus aliis [illegible] [illegible] consentit. Hoc [illegible] [illegible] de materia [illegible] plus [illegible] in locis distantibus esse potest, non uno loco continuo multiplicari vel [illegible] potest

Propositio tertia

Spiritus est substantia cogitans [illegible]

Nec [illegible] aliis verbis opus est [illegible] comprobetur [illegible] enim hoc mentem cogitare [illegible] intelligit, neque alia [illegible] magis, quam vi intelligendi mentem a corpore [illegible] [illegible] vero [illegible] animus in cogitatione [illegible] [illegible] motione [illegible], sunt [illegible] [illegible] esse inter autores, quam tamen [illegible] hoc loco [illegible]. [illegible] enim est [illegible] [illegible] [illegible] [illegible] ad earum distinctionem [illegible]: satis autem est quod spiritus a materia [illegible] [illegible] tribuere facultatem cogitandi, cujus illa [illegible] est expers

Propositio quarta

Modus nihil aliud est, quam [illegible] substantiæ [illegible]

Nam quidquid in natura est aut substantia est, aut modus: quod autem per se constat et [illegible] habet, [illegible] est substantia: ergo modus per se constare non [illegible], quare [illegible] esse substantiæ [illegible]. Ita modo [illegible] non est [illegible] [illegible] substantia locum mutat [illegible] res non est res substantiæ addita sed [illegible] substantia [illegible] [illegible]

Ubi [illegible] [illegible] est divisum [illegible] autem est substantia ergo [illegible] est [illegible]

[illegible] [illegible] majorem [illegible] minorem [illegible] [illegible] [illegible] substantiæ ergo minorem et consequentiam. Ad [illegible] istam [illegible] cogitandi [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] Nihil autem [illegible] [illegible] potest, quam [illegible] quod [illegible] in numeris [illegible] ad unum [illegible] corpus enim [illegible] divisum est quia [illegible] [illegible] [illegible] [illegible] [illegible] ergo [illegible] tum corpus potest dividi in plures [illegible] ergo [illegible] substantiæ [illegible] [illegible] [illegible] spiritus inter se possunt [illegible] [illegible] [illegible]

[illegible]

Obiic. [illegible] Prob[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] verum ex particulis innumerabilibus esse conflatum.

Resp. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sunt a se ipsis [illegible] [illegible] [illegible] [illegible] infinitis [illegible] [illegible] [illegible] [illegible] effugere [illegible]. Nam si singulæ habent aliquid a se distinctum habent [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] constet illo modo rerum [illegible] [illegible] substantia nulla [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] esse poterunt [illegible] et omnes fatentur modus sine substantia nullus est. Postremo effatum est Philoso[illegible] rerum na[illegible] [illegible] [illegible] [illegible] augendum. quarum autem causa afferri potest, cur partes partium ita [illegible] [illegible] [illegible] quod cum omnes corporis particulæ multifariam loco corpor[illegible] [illegible] [illegible] [illegible] [illegible] habere [illegible] [illegible] demonstravimus id nihil esse [illegible] [illegible] [illegible] pluribus locis [illegible] et tamen est necessarium exercere neque [illegible] unquam hanc [illegible] [illegible] esse spiritus, et etiam materiæ [illegible] esse communes. nec idcirco fit, ut non ad hæc [illegible] capita summa sit inter utramque substantiam differentia, præsertim cum religione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] adesse possit, quanto ma[illegible] ergo locis contiguis? quæ cum ita sint nulla necessitate adversarii tandem verum inveniendum [illegible] [illegible]

[illegible] [illegible] [illegible] quod habet partes. omnis autem [illegible] [illegible] [illegible] [illegible] ergo est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] magnitudinem habet partes [illegible] consequenter. ergo [illegible]

Resp. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] magnitudinem de Deo enim [illegible] [illegible] et magnitudinis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] partibus. Nego utramque [illegible] [illegible] [illegible] [illegible] [illegible] magnitudo tamen [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] effectus [illegible] in [illegible] [illegible] [illegible] [illegible] substantiæ est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Rtēo distinguo antecedens ex multis partibus seu [illegible] seu relationibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]

[illegible] [illegible] [illegible] potest tangi: ergo habet partes [illegible] et [illegible]

Rtēo distinguendo [illegible] potest tangi [illegible] loco cum alia re [illegible] nihil [illegible] [illegible] antecedens. Non ne duo spiritus possunt alter ad alterum accedere, ut ubi unus in loco esse desinit ibi alter continuo [illegible] [illegible] neque ulla sit intercapedo? [illegible] [illegible] contiguitatem?

Urgebis iterum cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Si [illegible] [illegible] [illegible] nihil impedimento erit quominus atomus moveri aequalis a Deo procreetur [illegible] tamen in partes [illegible] si negavit [illegible] profecto non intelligunt caeteri homines qui potius manifestum in eo [illegible] [illegible] [illegible]

Rtēo [illegible] [illegible] [illegible] [illegible] ut atomus [illegible] aequalis [illegible] [illegible] a Deo procreetur. Miror autem [illegible] hominem [illegible] eisdem [illegible] [illegible] [illegible] [illegible] multitudo [illegible] [illegible] in hac re [illegible] [illegible] non [illegible] illud [illegible] [illegible] et [illegible] rationem afferret. Quod si [illegible] [illegible] phantasiam [illegible] non videmus statim esse [illegible] [illegible] phantasia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] populo possit [illegible]? Desinamus igitur [illegible] [illegible] phantasiae imbecillitatem mentis et [illegible] [illegible] [illegible] [illegible] magnum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] spiritus esse [illegible] aut si [illegible] [illegible] [illegible] negant [illegible] in [illegible] [illegible]

Obiēs [illegible] [illegible] in corpore [illegible] [illegible] [illegible] [illegible] et eodem [illegible] temporis [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]. Nam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sunt [illegible] [illegible] temporis [illegible] [illegible] [illegible] sunt tamen [illegible] [illegible] [illegible] [illegible] [illegible] moveretur, neque alio modo potest intelligi quemadmodum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] momento temporis [illegible] [illegible] [illegible]. Quare partes sunt [illegible] [illegible] [illegible] [illegible] et sunt [illegible]

Rtēo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Nam [illegible] ut aliquid dicam, placet mihi id quod [illegible] [illegible] motum nihil aliud esse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

ego autem inde colligo motum nihil esse contrarium quieti verum quidem esse in singulis [illegible] tam breuem ut sub sensus minime cadat quae tamen crescat quotidie alia et iam major [illegible] moueatur tardius maiore instantium numero in singulis punctis creatur quae velocius minore in singulis momentis [illegible] Si autem diuersis [illegible] discederemus Quod ad rem praesentem attinet contraria [illegible] [illegible] Nam etiamsi singulae atomi [illegible] tamen [illegible] in singulis diebus creatur [illegible] minore tempore

[illegible] quinto [illegible] Mathematicas demonstrationes per centrum circuli duci posse infinitas lineas et [illegible] punctum infinite [illegible] potest Deinde docent Geometrae lineam ab uno angulo quadrati ad alium ductam non esse commensurabilem lateri ejusdem quadrati, ex quo colligunt [illegible] in partibus et inaequalibus constare oportere, ex quo fit ut rotatione figurae una atomus minor alia usque in infinitum [illegible] esse debeat

[illegible] Nihil omnino ex illis geometricis demonstrationibus contra nos posse [illegible] Alii haec quo quo [illegible] alia respondent mihi vero in mentem venit haec [illegible] omnium videtur expeditum me interrogato Mathematicos an vere illas figuras quas in rebus corporeis describunt, concedant designari posse saltem cogitatione in substantiis [illegible] [illegible] quidem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tum eo illos deducam ut [illegible] [illegible] [illegible] [illegible] concurrant et unum punctum in medio [illegible] tum [illegible] [illegible] [illegible] ne duae infinitae lineae per ejusmodi centrum [illegible] [illegible] [illegible] [illegible] [illegible] Ergo [illegible] [illegible] [illegible] [illegible] [illegible] minime Quoniam [illegible] Mathematicum id probat est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] substantiam [illegible] est [illegible] Quare [illegible] [illegible] [illegible] velit [illegible] per quem lineae ducis in centro remanere an non. Si in centro remaneat non [illegible] [illegible] [illegible] punctum [illegible] quod est [illegible] vacuum, [illegible] per illum ducantur lineae [illegible] [illegible] [illegible] demonstrationem [illegible] [illegible] [illegible] esse debere [illegible] [illegible]

si negant docent. Quod si unam lineam plures spiritus possunt describere et quadratum possunt etiam eandem figuram quae obiicitur. Nunc dico porro, spiritus iste, quos in ea longitudine collocavimus quae ab uno angulo [illegible] ad alium pertingit, esse non posse incommensurabiles lateri ejusdem quadrati, quo [illegible] linea [illegible]. [illegible] spiritus qui in ea diagonali sunt, erunt [illegible] numero [illegible] ergo [illegible] etiam [illegible] ex quibus constantur lineae non sunt divisibiles. Alia etiam ex Geometria argumenta [illegible] contra hanc propositionem [illegible] eadem similitudine refelli possunt [illegible].

Duo tamen [illegible] animadvertatis quanquam etiam ante notavimus sed nihil in re [illegible] [illegible] [illegible] [illegible] quamquam magnitudinem includam cum materia, tum spiritus [illegible] tamen non [illegible] minuit summum discrimen quod inter utramque substantiam ab omnibus [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] intelligentia [illegible] [illegible] habent [illegible] prorsus caret. Deinde cum dicimus etiam ex spiritibus figuras Mathematicas conflari posse, illud nos non invenire [illegible] [illegible] in loco esse posse ut vel longitudinem vel latitudinem vel profunditatem [illegible]. Quidquid autem concretum [illegible] [illegible] [illegible] figuras [illegible] [illegible] [illegible] ubi de spiritu sermo est omnino abiiciendum est ac resecandum.

[illegible] in idea cogitationis [illegible] spiritus nihil affulget quod sit figurae simile, ergo nullo modo spiritus figuram possit describere.

[illegible] in idea [illegible] est cogitatio est, nihil affulget relationis ad locum, ergo [illegible] in loco non est. [illegible] antecedens. In idea cogitationis non affulget circumscriptio [illegible] [illegible] est et [illegible] substantiae concedo antecedens, ut sub genere substantiae comprehenditur sub [illegible] non affulget idea [illegible] [illegible] concedo idea [illegible] [illegible] [illegible] modo circumscriptae nego antecedens et [illegible] Spiritus si [illegible] [illegible] [illegible] [illegible] est cogitatio [illegible] [illegible] constituitur verum in hac consideratione [illegible] [illegible] ad [illegible] relatio: attamen [illegible] [illegible] habemus omnem substantiam in loco esse debere [illegible] etiam [illegible] [illegible] spiritui necessariam [illegible] eodem modo [illegible] substantiae cogitationis [illegible] ad locum attinet [illegible] in cogitationis definitione non sit explicata tamen [illegible] [illegible] [illegible] sibi loco [illegible] [illegible] adesse, alicubi [illegible] ex eo consequitur [illegible] [illegible] [illegible] [illegible]

Dices secundo. Eo modo quo a Nobis demonstratur animarum immortalitas quam Philosophi afferunt [illegible] [illegible] [illegible] animam esse spiritum, non rem cogitantem, atque ita ostendunt quod [illegible] extensionem [illegible] neque siquidem tam progrediuntur argumentando etiam immortalem esse [illegible] quam [illegible] animo [illegible] immortalis substantias vel rodias [illegible]

Dico tantum abesse ut nostra doctrina quidquam huic rei prejudicii afferat ut potius eam magno [illegible] atque [illegible] vel præcipuus [illegible] quæstionis [illegible] [illegible]. Nam ubi [illegible] demonstravimus immortalis duo sunt [illegible] [illegible] [illegible] quæ in [illegible] posita est, et cogitatione nunquam amittat. Porro cum ostendimus nullam substantiam in se posse [illegible] [illegible] consequitur animum [illegible] substantia est nunquam interiturum. Interitus enim partis [illegible] rem [illegible] earum partium, quæ mutuo inter se tenebantur, ut autem [illegible] non amittant, id habet ut [illegible] substantia cogitationis, ab se [illegible] [illegible]. Quare Epicurus [illegible] [illegible] immortalitatis animorum [illegible] nostro argumento [illegible]. Cæteri autem Philosophi negant [illegible] eam figuram et extensionem animo convenire, quæ [illegible] [illegible] ex pluribus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] respondere sed ita ut totus in [illegible] loco [illegible] [illegible]. Verum hanc rem diligentius explicabimus ubi de immortalitate animi agemus.

Sectio tertia.

De idearum simplicitate et compositione

[illegible] conceptionem continet quæ [illegible] cogitando [illegible] [illegible] [illegible] res plures composita. [illegible] comprehensionem [illegible] [illegible] [illegible] ea [illegible] simplex idea [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ea erit idea composita [illegible] [illegible] ad verum inveniendum quam tenere quemadmodum ideas compositas in simplices [illegible] [illegible]

[illegible] [illegible] in re sunt posita [illegible] plura simul aspicit eo minus [illegible] [illegible] [illegible] [illegible] [illegible] aliis [illegible] [illegible] est ad singula [illegible] [illegible] [illegible] fuerunt qui [illegible] veritas nunquam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] atque ut [illegible] [illegible] in manus sumunt atque [illegible] [illegible] veritatis [illegible] [illegible] [illegible] [illegible] [illegible] debet [illegible] [illegible] Quemadmodum autem id fieri possit hoc loco exponemus

Duplex est idearum compositio, aliæ enim in una conceptione plura menti exhibent quæ [illegible] distincta sunt [illegible] ex [illegible] hujusmodi est idea numeri, qui ex pluribus singularibus constat [illegible] numerum [illegible] solent [illegible] confusio sit. Talis est enim idea [illegible] corporis humani cujus [illegible] Astronomiæ [illegible] plura. Ubi librum legentis congeries [illegible] in mente [illegible] massam quamdam informem et [illegible] tandem exhibet [illegible] composita conceptione [illegible] singulis sit enim intentio [illegible] uno tempore [illegible] multa [illegible] leviter [illegible]

Quid [illegible] est agendum? hanc rerum compositionem [illegible] in ideas simplices [illegible] ad examen revocate [illegible] quid in quaque veri aut falsi [illegible] diligentia. [illegible] primum [illegible] orationes [illegible] argumenta [illegible] quam [illegible] diligentius [illegible] argumenta [illegible] animadvertens [illegible] idearum [illegible] argumentationibus non [illegible] idearum [illegible] que [illegible] ab alia [illegible] cogitans.

Alio modo ideæ vocantur [illegible] et [illegible] pluribus simul conceptionibus quæ [illegible] in mente [illegible] plures [illegible] ideæ abstractæ nominantur. Hinc ortus est multiplex [illegible] quæ [illegible]

sed [illegible] ratione considerant [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

demonstrem hoc mihi est agendum

Primum autem necesse est [illegible] [illegible] abstrahentis mentis [illegible] [illegible]

[illegible]

[illegible] ...

[illegible] difficultas [illegible] verbi intelligentiae [illegible] [illegible]

[illegible] nil mero

[illegible] in rebus simplicibus compositionem significat, ac partes.

[illegible] mentis abstractio [illegible] [illegible]

[illegible]

[illegible] Pater [illegible]

[illegible] Deo [illegible]

[illegible]

Quid autem [illegible]

[illegible]

[illegible] tertia [illegible] memoriae [illegible] etiam [illegible] incredibilia videntur. Ceterum [illegible] [illegible] esse [illegible] differentes [illegible]

Duo hic in re solent esse hominum errores, eique inter se contrarii. Alii enim [illegible] [illegible] genus [illegible] scholasticorum [illegible] alii vero [illegible] utrumque [illegible] [illegible]

[illegible] in medio [illegible] [illegible] [illegible] argumentationem [illegible] [illegible] multi [illegible] scholastico nomine [illegible] [illegible] distinctiones [illegible] [illegible] distinctionibus [illegible] Ceterum [illegible] distinctione [illegible] [illegible] [illegible] conceptiones [illegible] distinctione [illegible] [illegible]

Sectio quinta

De ideis communibus quas etiam universales vocant

[illegible] facultatem quam [illegible] humana [illegible] ideas omnes [illegible] [illegible] [illegible] idea [illegible] [illegible] universalia [illegible] [illegible]

[illegible] vel maxime id acquirit [illegible] est [illegible] quod [illegible] explicare [illegible] communes vel potius [illegible] quorum [illegible] in philosophia [illegible]

Genus [illegible] est idea [illegible] quae [illegible] ideis, quae [illegible] [illegible] est [illegible], quae cum corpus tum spiritum amplectitur, quorum utrumque multa alia diversa comprehendit.

Species est altera idea communis, cujus [illegible] generis quae minus late patet [illegible] comprehendit ut idea spiritus, quae [illegible] angelis et mentibus humanis communis est. Ex quo fit, ut [illegible] ideae [illegible] quae [illegible] corporis [illegible] continetur [illegible], vel corpus inanimatum et animatum [illegible] habet [illegible]

Differentia [illegible] ad ideas communes pertinet [illegible] est [illegible] deest [illegible]

Proprium [illegible] appellabitur [illegible] primum [illegible] ne [illegible]

Sectio quarta.

De ideis distinctis et confusis

Nunquam [illegible] ideas [illegible] Nihil [illegible] [illegible] magna [illegible] confusa [illegible] regulas [illegible]

Nulla [illegible] D. [illegible] minus distincte [illegible] confusionem [illegible] confusionem [illegible] [illegible] non solum [illegible] sed enumerare [illegible]

[illegible] hoc [illegible] ideas explicatur [illegible] posse tum in se tum [illegible]

eam rem quæ per ipsas cognoscitur [illegible] amussi idea clara est ad [illegible] [illegible] repræsentat ut [illegible] itaque distincta [illegible] esse confusa [illegible] autem [illegible] [illegible] est [illegible] idea esse potest quæ nec confusa nec obscura [illegible]. Sin ex cognitione [illegible] quærimus [illegible] ideam aut distinctionem aut confusionem [illegible] [illegible] [illegible] idea [illegible] necessarium quod volumus [illegible] [illegible] excludant [illegible] necessaria [illegible] [illegible] ad dicatur idea confusa. [illegible]

Deinde [illegible] explicandum est [illegible] sit [illegible] quærimus [illegible] [illegible] volumus [illegible] idea distincta est species si de [illegible] objecto [illegible] [illegible] [illegible] volumus [illegible] idea distincta sit [illegible] [illegible] [illegible] modo de [illegible] est [illegible] [illegible] Alia enim essentia sunt ex pluribus attributis [illegible] alteram [illegible] [illegible] Deo [illegible] [illegible] est [illegible] rei affirmari non [illegible] debet in idea [illegible] connexio inter attributum et rem [illegible] est affirmandum, quæ connexio nisi [illegible] tam in hac [illegible] idea erit confusa. Talis est idea [illegible] qui Deum [illegible] [illegible] [illegible] connexio indubitabilis quæ est inter justitiam, et Deum [illegible] [illegible] [illegible] [illegible] est ut homo [illegible] non [illegible] [illegible] idea [illegible] connexionem nec majorem nec minorem [illegible] clara et [illegible] [illegible] connexionis rerum [illegible] in [illegible] essentia [illegible] ideam confusam [illegible] [illegible] [illegible] sit [illegible] plurium idearum [illegible] [illegible] [illegible] [illegible] Hujusmodi est [illegible] qui [illegible] [illegible] [illegible] esse Deum [illegible] [illegible] idea distincta est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible]

[illegible] medicamentum [illegible]

[illegible] memoria [illegible] minus potest [illegible] obstant [illegible] occurrunt [illegible] multarum [illegible] habent [illegible] personas [illegible] contendunt; atque [illegible] homines [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] atque in ordinem [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] memoria [illegible] debemus, multos esse [illegible] inter se similes [illegible] [illegible] [illegible] [illegible] [illegible] memoriam [illegible] [illegible] [illegible]

[illegible] aut audire [illegible]; quod mihi aliquando non [illegible] me pudet [illegible] [illegible] sed tamen id evenit ut in quibusdam auctoribus [illegible] quae nunquam scripserunt, non [illegible] [illegible] quarum [illegible] rationes meae cum sententiis [illegible] [illegible] [illegible] [illegible] mentis introspexit, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in fronte atque cum de eo [illegible] est [illegible] [illegible] [illegible] error [illegible]

Tertia causa confusionis est [illegible] consuetudo [illegible] rerum corporearum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] idea corporum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in omni [illegible] genere [illegible] [illegible]. [illegible] cogitantes [illegible] potest [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] statim in sequenti Dialecticae parte [illegible] sit explicabimus

Dialecticae pars secunda

De enunciatione [illegible]

[illegible] mentis [illegible] quae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] affirmando [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Ad hanc [illegible] ideas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] subjectum [illegible] attributum seu praedicatum [illegible] [illegible] quae semper consistit in verbo esse. [illegible] [illegible] [illegible] est [illegible] non est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus est [illegible] Deus est subjectum [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] conjungitur. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] et [illegible] etiam non esse [illegible] non est in [illegible]

Quaestione [illegible] enunciationes seu propositiones [illegible] ut [illegible] [illegible] veritatem propositionis [illegible] Dei [illegible] significationis earum [illegible] respondet. Itaque in hac enunciatione: Deus est justus non solum [illegible] etiam [illegible] Quare duplex veritas in omni enunciatione [illegible] verum [illegible] [illegible] videlicet [illegible] aut [illegible] veritas aut significationis [illegible] ab [illegible] plures dialectici [illegible] de enunciatione [illegible] Augustinus enim [illegible] nihil et [illegible].

De multiplici enunciationum genere ex earum qualitate et quantitate

In omni enunciatione duo sunt praecipue consideranda, qualitas, et quantitas. Qualitas dicitur affirmatio aut negatio, quantitas vero sita est in ipso subiecto, de quo affirmatur aut negatur. Quantitas porro triplex est: nam aut pertinet ad universum, quod fit cum subiecto apponitur id, quod universalitatem significat ut omnis, nullus et tunc enunciatio vocatur universalis; aut plures, sed non omnes [illegible] [illegible] et tunc enunciatio est particularis; aut demum subiectum singulare est et [illegible] et tunc enunciatio est singularis.

Ex qualitate et quantitate sex oriuntur enunciationum species: universales affirmativae, ut omnis homo est animal; universales negativae, ut nullus homo est [illegible]; particulares affirmativae, ut multi homines [illegible] est; particulares negativae, ut multi homines non [illegible]; singulares affirmativae, ut Petrus est bonus; singulares negativae, ut Paulus non est bonus. [illegible]

[illegible] particulares et universales, [illegible] particularium, et singularium ratio, ut mox ostendam.

[illegible] inter se comparentur tres modis possunt [illegible] [illegible]

tamen propter communem consuetudinem [illegible] [illegible] [illegible] [illegible] [illegible]

Pugnantes, quas etiam contradictorias vocant, a reliquis Dialecticis [illegible] definiuntur enunciationes quae inter se differunt tam qualitate tam quantitate, scilicet cum altera in universum affirmat, altera [illegible] parte aliquid neget, velut omnis homo est animal, aliquis homo non est animal [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Petrus est [illegible] non [illegible] [illegible] pugnantes [illegible] contradictoriae [illegible] [illegible] [illegible] communis [illegible] [illegible] propositiones [illegible] contradictoriae [illegible] [illegible] [illegible] potest esse [illegible] [illegible] [illegible] [illegible] enunciationes [illegible] [illegible] [illegible] [illegible] [illegible] quantitate [illegible] affirmat altera negat [illegible] [illegible] [illegible] [illegible] enunciationes pugnantes [illegible] contradictoriae [illegible] [illegible] altera [illegible] [illegible] [illegible] [illegible] [illegible] singularitatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] diverso loco, tempore, et modo [illegible] [illegible] [illegible] [illegible] [illegible] Petrus [illegible] [illegible] [illegible] [illegible] [illegible] Petrus [illegible] Petrus non [illegible] [illegible] scilicet [illegible] altera est universalis singularis altera [illegible] [illegible] [illegible] Quae enunciationes omnis homo est animal [illegible] homo non est animal [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] enunciatione universalitate [illegible] [illegible] [illegible] de ipso in prima affirmatur esse animal, de eodem vero in secunda negatur.

Contrariae sunt quarum altera universum negat quod altera universum affirmat, ut omnis homo est justus, nullus homo est justus.

Subcontrariae sunt quarum altera de parte quapiam affirmat, [illegible] altera de alia parte [illegible] [illegible] negat, ut aliquis homo est justus, aliquis homo non est justus [illegible] [illegible] Dialectici [illegible] [illegible] explicare [illegible] [illegible] duas propositiones particulares [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] essent vel contrariae vel pugnantes, atque non poterunt ambae esse verae, quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] partem [illegible] [illegible] [illegible] [illegible] debere [illegible] [illegible] [illegible] [illegible]

[illegible] quæ sunt subalternas esse, ac dicunt, quæ [illegible] [illegible] ut omnis homo est [illegible] aliquis homo est [illegible] [illegible] est [illegible] aliquis homo non est [illegible] [illegible] tum abest ut [illegible] [illegible] [illegible] ex altera oritur de [illegible] [illegible] [illegible] quare mihi videor [illegible] ad oppositionem [illegible] [illegible] pertineant [illegible] [illegible] diversitatem [illegible] [illegible] [illegible] [illegible] addenda est [illegible] [illegible] [illegible] diversa loco tempore modo [illegible] [illegible] velut hæ duæ Petrus [illegible] [illegible] [illegible] [illegible] [illegible].

Contradictoriæ [illegible] non possunt ambæ esse veræ, sed necessario altera vera est, altera falsa, atque [illegible] [illegible] habent proprium, quod non possunt simul esse veræ, quia affirmant idem simul esse et non esse, quod fieri omnino non potest [illegible] alterutra semper vera est, falsa altera, quia cum unum singulare [illegible] individuum pro subiecto habeant idem aut [illegible] debet aut non [illegible] quodlibet est aut non est.

Contrariæ non possunt ambæ esse veræ, possunt tamen ambæ esse falsæ. Non ambæ veræ, quia idem affirmant et negant; falsæ autem, quia cum sint universales continent tot idem propositiones [illegible] [illegible] sunt individua, quæ in [illegible] universitate [illegible], quæ cum non sint inter se necessario connexa, propterea, ut ad hoc [illegible] [illegible] possunt esse veræ, ut ad aliud falsæ, velut in hoc exemplo omnis homo est iustus nullus homo est iustus, [illegible] enunciatio cum in tot singulares [illegible] [illegible] possit [illegible] quot omnes complectitur, in uno potest vera esse, falsa in [illegible] [illegible] [illegible] est materia enunciationum duplex, alia dicitur contingens sive mutabilis, alia essentialis et necessaria. Itaque in materia contingenti contrariæ possunt ambæ esse falsæ, non possunt autem in materia essentiali [illegible] connexionem necessariam cum singulis individuis. Quare cum dicitur omnis homo est animal [illegible] [illegible] pertinet ad essentiam hominis, quapropter quicumque homo aut est animal aut non est.

Conversio propositionum [illegible] [illegible] non [illegible] [illegible] ad [illegible] [illegible] [illegible] est mutatio subiecti in attributum et attributi in subiectum. hæc duplex est altera [illegible] [illegible] altera [illegible] [illegible] in qua permanet eadem propositionis quantitas, quod evenit cum enunciatio est vel universalis negans vel particularis affirmans [illegible] nullus [illegible] est [illegible] [illegible] [illegible] est [illegible] [illegible] non [illegible] est iustus aliquis iustus est homo: conversio per accidens est [illegible] non permanet eadem propositionis quantitas [illegible] [illegible] [illegible] universalis affirmans vel negans. Porro in hac duobus [illegible] [illegible] [illegible] quod [illegible] universalis [illegible] [illegible] [illegible] non permanet [illegible] [illegible] omnis homo est vivens convertitur omnis vivens est homo quod [illegible] [illegible] [illegible] [illegible] non sumitur iuxta totam suam extensionem [illegible] [illegible] convertatur omnis homo est aliquid vivens in conversione [illegible] [illegible] [illegible] subiectum [illegible]

extensione [illegible] quia diceretur omne vivens est homo quod est falsum. In conversione autem propositionis negantis [illegible] [illegible] est eadem [illegible], dicit [illegible] nullus homo est [illegible] negatio illa [illegible] et [illegible] [illegible] removeat a natura [illegible] [illegible] [illegible] dicitur è converso nullus lapis est homo

[illegible] subiectum, et attributum eamdem extensionem habent in affirmando quod fit cum attributum est [illegible] [illegible] subiecti [illegible] homo est animal rationis particeps, tum veritate [illegible] [illegible] [illegible] [illegible] in subiectum, subiectum in attributum: animal rationis particeps est [illegible]

De veritate aut falsitate enunciationum

Veritas est [illegible] [illegible] [illegible] [illegible], falsitas vero est dissensio [illegible] [illegible] [illegible] [illegible] vera est quæ affirmat rem ita esse uti est, aut negat rem esse quæ non est, falsa quæ secus

Veritas ex verborum significatione spectata examinanda est [illegible] [illegible] [illegible] [illegible] est in sensu proprio [illegible] in improprio ut cum dicit [illegible] Joannis cap. X. ego sum vitis vos palmites [illegible] [illegible] [illegible] est verum sensus [illegible] [illegible] [illegible] dicitur [illegible] litteralis et obvius [illegible] scilicet vel ex [illegible] verborum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Præter veritatem quæ in ipsa verborum significatione elucet est etiam alia, quæ continetur etiam in [illegible] [illegible] [illegible] [illegible] præsertim in sacris libris [illegible] [illegible] [illegible] [illegible] et [illegible] est [illegible] non tam [illegible] [illegible] verbis res expressæ significant, ut cum dicitur Deuteronomi XXV "non ligabis os bovis terentis in area [illegible]" [illegible] verba præcipit Deus, quod omnes ultro intelligunt, at simul in bobus pastores et ministros Ecclesiæ [illegible] [illegible] [illegible] [illegible] non est negandus. Hujusmodi sensus [illegible] est [illegible] veteri testamento [illegible] [illegible] [illegible] [illegible] Apostolo "omnia in figuris contingebant". Is sensus [illegible] est allegoricus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quia agendum, anagogicus quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Spiritus Sancti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Propositiones quædam appellantur indefinitæ, quæ scilicet numerum exprimunt sine ulla voce [illegible] [illegible] [illegible] homines [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sunt veræ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] individuis [illegible] [illegible] [illegible] [illegible] Poeta [illegible] [illegible] Paulo laudato "Cretenses semper mendaces" [illegible] hunc vel illum Cretensem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], quod fecit Cicero [illegible] Fl[illegible] [illegible] [illegible] testium [illegible] [illegible] [illegible] [illegible] nationis levitatem et [illegible] [illegible] testimoniis [illegible]

Universales [illegible] stricte [illegible] debent esse vere in [illegible] universalitate [illegible]. Nam vox omnis vel nulla, [illegible] habent [illegible] hyperbolen [illegible] velut [illegible] Ariosti "omnes [illegible] [illegible] Tasso [illegible]" [illegible] vox universalitatis [illegible] proprie [illegible] est [illegible], [illegible] modo dubitari [illegible] utrum stricte an hyperbolice [illegible] [illegible] [illegible], aut in ea materia [illegible] plerumque ab hominibus usurpatur hyperbolice, aut qui loquatur ingenti animi [illegible] [illegible].

[illegible] interdum [illegible] [illegible] vere est quia [illegible] est [illegible] [illegible] homines sunt justi per Christum, quae [illegible] non habent, ut affirmet omnes homines esse justos, sed hoc modo [illegible] [illegible] [illegible] sunt justi per [illegible] [illegible] videlicet [illegible] [illegible] est universalitatis [illegible] [illegible] [illegible] [illegible] hujusmodi enunciationis [illegible] est.

Hinc solent Dialectici longum [illegible] disputationem de veritate enunciationum, quae de rebus futuris [illegible] [illegible] vel affirmant et negant [illegible] possibili [illegible] non possibili. Quaerunt enim utrum ante rei eventum altera ex hujusmodi pugnantibus definite vera sit, altera falsa. Tum [illegible] negant, affirmant alii verum neque res obscura esse potest si verba explicentur. Nemo [illegible] non concedat ex duabus pugnantibus alterutram evenire debere, quamquam utra eventura sit ignoretur? neque quid emolumenti [illegible] [illegible] [illegible].

Addiderunt enim quaestionem aliquanto graviorem [illegible] [illegible] [illegible] humanae [illegible] [illegible] nullo modo ad Dialecticam spectat [illegible] [illegible] de veritate non de libertate hominis [illegible] [illegible] [illegible].

De aliis enunciationum [illegible]

Praeter [illegible] divisionem enunciationum ex qualitate et quantitate [illegible] alia est ex [illegible] tum materia tum forma [illegible]. Materia [illegible] propositionis [illegible] tum subjectum tum [illegible] ex [illegible] [illegible] [illegible] vero est [illegible] firmandi, [illegible] negandi modus.

Propositio [illegible] materiae [illegible], vel simplex est vel composita; simplex, quae unico subjecto, atque [illegible] attributo constat ut Deus est optimus. Composita vero [illegible] [illegible] subjectum [illegible] [illegible] [illegible] est Petrus est doctus [illegible] [illegible] plura sunt attributum vero [illegible] est [illegible] [illegible] subjecta et attributa sunt plura: ut Alexander, et Caesar strenui sunt et felices. Duo tamen notanda [illegible] [illegible] [illegible] necessaria [illegible] [illegible] [illegible] aut negatio [illegible] in singulis propositionis partibus [illegible] alterutram [illegible] [illegible] sumptionis, vel, ut loquuntur, [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

compositio ut si dicatur Catilina fuit homo improbus affirmatio duntaxat cadit in improbitatem hominem vero fuisse non affirmatur sed sumitur quod si utrumque affirmari vellet alio peculiari signo opus esse [illegible] ut Tandem fuit et homo et improbus aut singula tributa comode distinguenda erunt [illegible] quo ostenderemus [illegible] Deinde [illegible] propositiones [illegible] ut [illegible] compositam [illegible] sententiam [illegible] vel alteria ab altera pendeat: quare si [illegible] ejus partes suo subiecto, seu conjunctione, propria attributo consta[illegible] rent, [illegible] propositio composita, sed plures inter se distinctae, quamquam in oratione sese conjunctae [illegible] forent Petrus poenitentiam egit, Judas vero de salute desperavit

Dialectici plerumque [illegible] compositarum enunciationum veritatem a singulis earum partibus depen dere, ut si una falsa fuerit tota enunciatio appellari posit falsa; quod [illegible] eoque [illegible] [illegible] hac [illegible] regula [illegible] ad multas propositiones compositas ab Ecclesia damnatas intelligendas in quibus [illegible] dubitari solet utrum condemnatio unam tantum earum partem afficiat an etiam reliquas [illegible] ad falsitatis notam inurendam propositionem compositam [illegible] in aliqua parte [illegible] [illegible] ex [illegible] damnatione non amplius colligi poterit singulas propositiones simplices [illegible] potest esse damnatas. Si illa tamen [illegible] damnari [illegible] quae [illegible] falsae fuerint argumento erit eas propositiones quae ab Ecclesia proscribuntur in omnibus [illegible] esse repudiandas. Monere tamen duplicite[illegible] [illegible] propositionem compositam [illegible] [illegible] nimis proprie [illegible] non solum [illegible] sed etiam [illegible] [illegible] propter falsitatem alterius partis propositionem absolute [illegible] falsam [illegible] [illegible] plures propositiones [illegible] Pontificum [illegible] auctoritate [illegible] [illegible] est [illegible] non solum [illegible] sed etiam in [illegible] inter damnatas reperitur quamquam [illegible] vera sit atque certa: [illegible] constaret [illegible] Ponti[illegible] [illegible] [illegible] hoc autem loco quaerimus an propositio composita [illegible] [illegible] in universum dici falsam

Propositio

[illegible] propositio [illegible] debet esse in omnibus partibus falsa

S[illegible] propositio [illegible] continebat plures mentis affirmationes, vel negationes, [illegible], aut

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saltem [illegible] distracta, ergo ut absolute dicatur [illegible] falsa in nulla parte vera esse debet. Imo [illegible] comiter [illegible] plures [illegible] conjunctiones attributorum cum subjectis vel subjectorum [illegible] inter se distracta [illegible] in verbo [illegible]

[illegible] Petrus et Judas salvi sunt [illegible] ergo est [illegible] copulativa: atque ut hæc conjunctio ad Petrum refertur vera est, ut ad Judam falsa: sicut item falsa erit hæc proposi[tio] [illegible] quia [illegible] pars est falsa [illegible] et Judas salvi sunt [illegible] non valebit [illegible]

[illegible] non esse [illegible] in aliqua parte vera sit: nam ut Dialectici docent particula non est [illegible] requirit enim [illegible] enunciata vera sit [illegible] quod negatur totum esse [illegible]

[illegible] in aliqua parte sit vera [illegible] negatur [illegible] esse justos [illegible] justi sunt. [illegible] adversariorum [illegible] in disputationem [illegible] in [illegible] totum negant [illegible] majorem [illegible] falsitatem, tota potest [illegible] negari [illegible]

Hæc pronuntiationibus [illegible] Calvinus [illegible] validum argumentum. Si enim ad compositionem [illegible] esse [illegible] non est [illegible] Calvinus non solet [illegible] partem [illegible] ad errores [illegible] Quare ut [illegible]

[illegible]

[illegible] in multis [illegible] in quibus [illegible]

[illegible]

est inter se [illegible] altera pendeat quod ad perfectionem attinet [illegible] et cuique [illegible] tribuatur [illegible] Deum [illegible] Deo debeamus [illegible] factus est [illegible] partes [illegible] totam [illegible] efficit malam [illegible] in enunciationibus simplicibus cum veritas sita sit in recta connexione attributi cum subiecto [illegible] subiectum non extet [illegible] convenit [illegible] tota est falsa. In compositis vero magna est [illegible] veritas [illegible] potest cum falsitate alterius ut in hoc exemplo. Petrus et Iudas [illegible] quemad modum exercitus [illegible] dimidia pars est strenua dimidia [illegible] non potest [illegible] cuius dimidia pars esset aurea dimidia ferrea [illegible] non est absolute falsa appellanda.

[illegible] Propositio composita est una ergo et falsa [illegible] est [illegible] parte esse falsam

R[illegible] [illegible] consequentiam Nam [illegible] propositio composita [illegible] falsitas unius non obstat veritati alterius. Ad verum [illegible] est [illegible] Dialectica [illegible]

[illegible] sit tamen in [illegible] qualitatis cum sit falsa ab omnibus absolute negatur. ergo et

R[illegible] Concedo antecedens nego consequentiam [illegible] propositio non est composita [illegible] [illegible] affirmat [illegible] aliqua [illegible] sed [illegible] tamen [illegible] in quo pendaret compositio enunciationum non [illegible] tamen [illegible] verbum [illegible] est cum subintelligitur efficit propositionem [illegible] minervam

[illegible] Propositio quae continet [illegible] veram [illegible] est absolute dicitur falsa velut haec. Iudas fuit Apostolus bonus: ergo et [illegible] propositio composita quae aliqua in parte laborat falsitate. Probo [illegible] veritatem [illegible] falsa [illegible]

R. ad 2. Concedo antecedens et nego consequentiam. [illegible] hinc oritur quod affirmatio, vel negatio, in qua [illegible] propositionis ratio [illegible] [illegible] modo cadit in [illegible], itaque [illegible] judicio habetur in [illegible] vel neganda vel concedenda quam dicitur [illegible] fuit Apostolus [illegible] affirmat [illegible] attributum bonitatis attributum vero [illegible] [illegible] sumitur, seu [illegible] [illegible] [illegible] indigens quare ea propositio est tota falsa quam attributum. [illegible] [illegible] non pertinet ad propositionis essentiam. At in compositis affirmatio cadit in singulas earum partes et perinde est ac si essent plures propositiones, ex quo fit ut habeant singulae veritatem et falsitatem distinctam, et absolutam [illegible] propositiones sunt. Ad probationem antecedentis [illegible] est [illegible] sumptio est [illegible] quidem non tamen [illegible], sed ante [illegible] cum propositione non compositum sed [illegible] propositio vero composita est judicium multiplex, quod in praesenti [illegible] affirmatur et Petrus, et Judas [illegible]

[illegible] [illegible] [illegible] sumptio erit falsa, et enuntiatio vera ut in hoc exemplo. Joannes Baptista fuit Apostolus [illegible] propositio potest appellari absolute falsa vero a [illegible] si alterutra falsa fuerit

R. ad 3. Distinguo antecedens. Potest appellari falsa per [illegible], [illegible] [illegible] affirmationis nota est concedo, [illegible] atque ubi [illegible] vero antecedens et consequentiam [illegible] veritas enuntiationis nota est et necessaria [illegible] [illegible] [illegible] falsitatem sumptionis appellas, quae perspicuitas veritatis [illegible] [illegible] [illegible] sumptionem [illegible] [illegible] per [illegible], [illegible] [illegible] [illegible] quemadmodum vas vere [illegible] [illegible] [illegible] vas [illegible] [illegible] [illegible] est compositum si autem [illegible] [illegible] [illegible] non sit [illegible] tum neganda est sumptio propositio vero concedenda [illegible] [illegible] [illegible] non potest [illegible] [illegible]

[illegible] propositionum veritatem ex [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] propositiones necessarias contingentes possibiles et impossibiles quod [illegible] [illegible]. Nam hae omnes potius [illegible] [illegible] formae [illegible] videntur, quando quidem non [illegible] affirmationis aut [illegible] [illegible] verum ex [illegible] [illegible] tributi natura oritur, vel necessitas vel contingentia, possibilitas, vel impossibilitas enuntiationis [illegible] [illegible] [illegible] [illegible] [illegible] est in [illegible] [illegible] [illegible], atque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est etiam diversitas propositionis quae ad formam pertinet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alia conjunctione pendet. Absolutam dico cum simpliciter [illegible] vel negat quidquam absque ulla conditione ut Deus [illegible] [illegible] [illegible] multiformis esse potest. Nam aut [illegible] est [illegible] sunt vera, debent esse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fuerit [illegible], quae forma propositionis vel judicata non respondet. [illegible] formam eam dico quae [illegible]

verisimilius esse affirmat aut negat. hęc quoque ut vera sit debet esse verisimilior. Informem [illegible] illo, quę rem enunciat ut probabilem aut incertam. Si talis probabilitas desit erit [illegible] sim res certior sit quam affirmatur ut si diceret, probabile esse [illegible] antipodas [illegible] propositio erit [illegible] et [illegible] ut solum probabiliter enunciatur [illegible] falsa esset. Nota hęc omnia etiam [illegible] esse [illegible] quę ad iudicium referuntur, verumtamen [illegible] ipsius coniunctionis naturam semper afficiunt, propterea id praeter cętera attributa habent proprium ex [illegible] tum forme universitas atque [illegible] tum ex propositionum species quas hic statuimus

[illegible] Propositiones ab aliis pendentes varię sunt. alię enim ita sunt connexę ut altera vera non sit, neutra potest vera esse, quod fit cum conditio necessaria in alterutra includitur ut si [illegible] [illegible] eris. Si conditio vera sit [illegible] propositio erit vera non in [illegible] sed in connexione quę affirmatur, tum autem etiam in eventu vera erit cum conditio fuerit posita. Alię enim ita sunt connexę, ut tantum satis sit alterutram veram esse, eęque sunt quę [illegible] [illegible] appellantur velut amicitia aut similes invenit aut similes facit. Ut autem ex disjunctione vita concludatur nihil debet omitti in rebus enunciandis [illegible] [illegible] hęc propositio [illegible] corpore [illegible] [illegible] solutam ab aliis causis [illegible] [illegible] paradiso aut a tormentis. Inter enunciationes quę ab aliis pendent precipue sunt eę quę causales dicuntur, scilicet quę [illegible] [illegible] causam exprimunt [illegible] Deus est diligendus quia est optimus [illegible] [illegible] falsa [illegible] [illegible] falsa statim tota enunciatio ut si diceres bonum est [illegible] quia est [illegible] [illegible] Dialectici causales an verisimile [illegible] [illegible] falsa [illegible] Mihi neutiquam [illegible] [illegible] si quis diceret ignoscendum esse inimicis id autem falsis rationibus probaverit hunc falsum proposuisse dicemus quod docuit Theologis ipsa Oecumenica Concilia quamquam in decretis [illegible] errare non possunt tamen in [illegible] et rationibus afferendis [illegible] non esse [illegible] [illegible] [illegible] id [illegible] [illegible] [illegible] falsam esse omnem propositionem, quę causa aut ratione [illegible] [illegible] omnino distinguendum [illegible] doctrinam [illegible] traditam aut has propositiones quę et [illegible] esse affirmant et ejus causam exprimunt [illegible] [illegible] [illegible] [illegible] [illegible] habent [illegible] [illegible] vera causa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aliquid [illegible] praeterea affirmat quae [illegible] causas [illegible] [illegible] tamen [illegible] in doctrinę comprehendi [illegible] Si Patres [illegible] [illegible] [illegible] [illegible] comprobaverint. [illegible] [illegible] in hujusmodi enunciationibus [illegible] [illegible] [illegible] propositio [illegible] [illegible] tantum [illegible] est autem [illegible] in ejusdem [illegible] eodem [illegible] [illegible]

[illegible] [illegible] falsa fuerit, tota etiam propositio falsa fuerit.

De definitione, aut divisione

[illegible] propositione [illegible] [illegible] altro et divisio: Definitio est alia verborum alia rerum. Definitio verborum est oratio qua eorum [illegible] explicatur. Itaque in omni fere disputatione semper habenda præ oculis, sæpe enim [illegible] magnæ exsistunt propterea quod eidem verbo non eadem a concertantibus idea subjicitur. Quo circa magno usui præstabit, tum [illegible] nos eo verbo exprimere volumus [illegible] explanare, tum adversarium rogare ut idem faciat. Ita et lites solubuntur et crebro eveniet ut inter se demum [illegible] convenire [illegible] [illegible]. Definitio rei ita definitur, ut sit oratio quæ rei naturam explicet, velut homo est animal rationis particeps. [illegible] [illegible] ad [illegible] explicandam una per genus et differentiam, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. In iis rebus quarum [illegible] et [illegible] non habetur notitia [illegible] ac necessaria est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tamen in persuadendo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quæ non [illegible] [illegible] multa [illegible] aut [illegible] [illegible] more poetarum [illegible] [illegible] animos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non in bonis [illegible] aut in [illegible], sed in animi tranquillitate posita est, [illegible] [illegible] [illegible] [illegible]. Ubi vero [illegible] [illegible] [illegible] [illegible] atque [illegible] [illegible] non solum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] definitione [illegible] [illegible] [illegible] [illegible] [illegible] alia hujusmodi non pauca sunt.

[illegible] censores qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] definit [illegible] [illegible] [illegible] [illegible] [illegible] rationem cognoscunt [illegible] in Philos[illegible] [illegible] [illegible] est aliqua et [illegible] libertas et [illegible] de illa conjectura mihi [illegible] [illegible] [illegible] est [illegible] omnino [illegible]. Etenim [illegible] multi homines [illegible] [illegible] naturæ [illegible] [illegible], easque sine ulla hæsitatione [illegible], quæ tamen [illegible] definire, aut [illegible] nullo modo [illegible] et Rhetoricam esse artem persuadendi et vel [illegible] [illegible] [illegible] [illegible] ad persuadendum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aut illa attributa in [illegible] de quo quæritur, vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

... si doctus fuerit, statim eam vel affirmabit, vel negabit, atque ea cognitio satis fuerit. Nam definire quidem apud saepe numero supervacaneum est, semperque difficillimum [illegible] de rebus pluribus [illegible] [illegible] videas [illegible] constituti.

Divisio est oratio quae totum in suas partes distribuit. Haec duplex est, tum earum rerum quarum partes cogitatione tantum finguntur, tum earum quae revera dividi possunt. Prior fit cum totum in genus [illegible] [illegible] partimur v. c. in [illegible] corpus et spiritus. Altera cum in singulares partes amplectimur v. c. in homine corpus et animam. In divisione porro cavendum est ne aut supervacaneum comprehendamus quae jubent in altera parte contineantur, ut si dicerem homo constat ex corpore, animo, et cogitatione; tum ne partes necessarias praetermittamus quare vitiosa esset haec divisio: spiritus est vel Deus, vel humanus animus, omitteremus enim Angelos.

Pars tertia Dialecticae

De ratiocinatione.

Ratiocinatio est [illegible] [illegible] [illegible] colligitur [illegible] [illegible] [illegible] res humanas et [illegible] esse [illegible] tum res humanas [illegible] affirmavero, inde conficiam res humanas esse contemnendas [illegible] [illegible] medietate [illegible] [illegible] ex quibus [illegible] [illegible] Dialectici [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] existimo [illegible] [illegible] continetur [illegible] materiae, de qua judicandum est, tum de ipsa, et [illegible] seu forma argumentationis ex qua quidque con[illegible] [illegible] fallaciarum [illegible] fontem esse [illegible] aut cogitationum [illegible] [illegible] [illegible] quae [illegible] [illegible] penitus compertam, et explicatam habent [illegible] [illegible] animo [illegible] [illegible] Itaque [illegible] quotidiano [illegible] non solum homines eruditos verum etiam omnes [illegible] [illegible] quae in medio posita sunt quisque vel experimento, vel natura duce [illegible]. Neque vel [illegible] [illegible] [illegible] posset [illegible] [illegible] [illegible] cum [illegible] [illegible] [illegible] veritas [illegible] et comprehensio [illegible] argumentationum fallacium [illegible] Ubi vero non recte materia comparatur tum errandi est periculum, nec quot [illegible] sit expers [illegible] tota [illegible]

[illegible] est sed quod enunciationes antecedentes quam vim habeant nescitur. Itaque [illegible] esse arb[illegible] [illegible] conclusio, nec qui consequentiam alliquit quae in antecedentibus non continetur [illegible] argumentandi regula ea est, ut [illegible], fundatas [illegible] diligentissime investigemus. [illegible] vero [illegible] Postea autem [illegible] argumentorum formam hanc animadversionem [illegible] quare hoc saltem nomine de [illegible] esse [illegible] nostis est in animi perturbationibus quae [illegible] [illegible] captiosas argumentationes [illegible] solet [illegible] et [illegible] abhorent. Eloquentia quidem magnam vim habet ad animos perturbandos [illegible] errores [illegible] quod in quarta parte Deo adjuvante [illegible]bimus. Nunc ut ea aliquid desideratur, quod ad recte judicandum utile sit de ipsa argumentandi forma [illegible]

Inter diversas autem argumentationum species [illegible] perfectus et [illegible] syllogismus, ad [illegible] [illegible] definiendus videtur syllogismus [illegible] Quam [illegible] ad [illegible] declarandum [illegible] [illegible] convenire [illegible] [illegible] hoc modo [illegible] [illegible] syllogismum [illegible] quidam syllogismi [illegible] sint [illegible] captiosi et fallaces. Nam [illegible] quod [illegible] non [illegible] argumentationis forma [illegible] [illegible] animal [illegible] animal [illegible] homo [illegible]

que erat medius terminus sed [illegible] [illegible] neque in hoc non evenit ut duo sint eadem uni tertio, quin [illegible] [illegible] eadem esse.

[illegible] liquet species illa [illegible] innumerabiles, que [illegible] totum [illegible] solent [illegible] [illegible] [illegible] bonam summam [illegible] ut [illegible] [illegible] [illegible] [illegible] niunt deinde ad sophismatum considerationem progredientes [illegible] quam multis modis argumentatio [illegible] esse [illegible] Ego autem quod ad primum attinet, mihi ad Dialecticam quidem referri existimo [illegible] [illegible] distribuantur in syllogismos [illegible] conjunctivos [illegible] [illegible] [illegible] [illegible] [illegible] regula ex qua [illegible] [illegible] [illegible] nem intelligere possumus [illegible] [illegible] est [illegible] [illegible] Atqui hec ipsa regula [illegible] syllogismi naturae [illegible] [illegible] definitionem tenere [illegible] quod in utraque argumentatione sit [illegible], quod non [illegible] [illegible] [illegible] potuerunt [illegible] [illegible] [illegible] formas [illegible] ad [illegible] Una eadem [illegible] ad fallacias omnes [illegible] est [illegible] [illegible] [illegible] convenire [illegible] [illegible] non conveniunt [illegible] [illegible] sunt eadem [illegible] non est [illegible] mus sed sophisma.

[illegible] Dialecticam [illegible] [illegible] [illegible] [illegible] [illegible] hominum [illegible] [illegible] [illegible] Quid enim [illegible] [illegible] [illegible] [illegible] [illegible] vero totum istud [illegible] videtur [illegible] [illegible] [illegible] [illegible] Dialecticam [illegible] [illegible] ad [illegible]

operetur. Nam si doctissimorum hominum morem attendamus eorum [illegible] quam [illegible] rationes refellunt nihil magis faciunt quam ut ista ex [illegible] [illegible] transitum [illegible] entitatem [illegible] in attributum [illegible] horrida et barbara verum [illegible] demonstrant quam [illegible] sit contraria argumentatio. Fingite [illegible] esse huic sophismati: omnis homo est vivens, canis est vivens, ergo est homo [illegible] eadem [illegible] in majore [illegible] medio termino [illegible] hominem, in minore autem viventem, [illegible] aliud [illegible] hominem et [illegible] minore aliud canem [illegible] ut [illegible] homo sit non [illegible] esse si [illegible] omnia [illegible] omnes [illegible] et quæcumque ad hominis naturam pertinent [illegible] homo [illegible] respondendi [illegible] magis [illegible] esse [illegible] communem [illegible] Philosophos celebres, sive si Sanctos Patres, si etiam hujus ætatis scriptores [illegible] nos [illegible] hominem inveniatis qui in argumentis dissolvendis illam Dialecticorum viam [illegible] spinosam [illegible] salebrosam [illegible] ut singularum rerum [illegible] natura declaranda quam argumentationis fal[illegible] ostendant [illegible] Dialecticam [illegible] etiam nobis omnis [illegible] videtur esse [illegible] sed [illegible] Philosopho [illegible] quidem [illegible] eorum [illegible] sunt sed [illegible] minus [illegible] exercendis [illegible]

Sed quid de tota ista [illegible] Dialectica [illegible] magni [illegible] ut in errorem homines [illegible] minime [illegible]

Ille [illegible] Philosophi [illegible] constantur [illegible] nunquam [illegible] verum [illegible]

Pars quarta Dialecticæ

De Methodo

Inter Dialecticæ partes nulla est quæ vel ad tractationem uberior vel ad cognitionem jucundior vel ad usum magis accommodata, quam hæc in qua et præstantiarum perceptionum usus demonstrandus est et ea omnia constituenda quæ ad veritatem vel in universum vel in singulis disciplinis inveniendam maxime conducunt. Itaque ipse auctor artis cogitandi, qui quam plurimis fecerat superiorem de ratiocinatione [illegible] tantum tribuit ut reliquarum omnium utilissimam ac præstantissimam appellare non dubitet.

Antequam vero ad ea progrediamur quæ a cæteris tractari soleat, illud mihi in primis constituendum videtur quinam esse in ipsa veritatis inquisitione [illegible] progressus qualisque firmam eam cognitionem esse oporteat quæ Philosopho est asequenda. Nam quemadmodum ut jam diximus non omnium rerum scientia Philosopho concedenda est sed earum tantum quæ utiles esse possunt, ita illius ipsius scientiæ quæ Philosopho est concedenda rationem investigaturi ad examen revocabimus quinam gradus [illegible] in ea sint servandi. Etenim ut in cibis vel [illegible] quotidianis ita in hoc genere non minus temperantiæ est videre quod ea ipsa [illegible] sunt quæ [illegible] necessaria quam cavere quæ plura scire velimus quam a natura et ratione postulantur.

[illegible] Christianæ [illegible] decreta [illegible] ad superiorem divisionem [illegible] certitudo potest esse falsa aut non potest [illegible] Hinc [illegible] cum Academicis et Pyrrhoniis [illegible] possimus errare [illegible] non minus firmam esse quam [illegible] Geometricarum [illegible] Metaphysicam certitudinem [illegible] volunt. Illi autem et [illegible] sunt perfecta [illegible] nostram animi [illegible] imbecillitatem [illegible] dignam esse sapiente [illegible] certitudo si fieri possit inveniatur. Ut ergo nos quoque in id pro viribus nostris incumbamus illud

imprimis inquirendum videtur an aliqua sint media quibus veritatem istam comparare possimus, seu ut usitato verbo loquamur, an aliquod sit veritatis Criterium. Ideo enim Sceptici de rebus omnibus dubitandum affirmant quia media [illegible] nulla esse [illegible] quae nos ad veritatem perducant. Quare si tum multis sensibus, tum media [illegible] plurima clare, et evidenter cognosci posse demonstraverimus de quorum veritate dubitari nullo modo possit [illegible] aliaque item certissima inferre quae rationum planum faciemus, [illegible] Scepticorum dubitatio evertetur, eaque omnia quae in nihil [illegible] fundamento [illegible] [illegible] [illegible] [illegible] constabit. Sit itaque

Propositio prima

Plura per sensus externos [illegible] possunt a nobis de rebus corporeis cognosci et nullus [illegible] dubitandi locus

Probatur primo. Quod dicimus a nobis cognosci, quod ita [illegible] ab intellectu percipitur ut de eo quantumvis conetur dubitare nullo modo possit. atqui intellectus per sensus externos ita clare plura percipit de rebus corporeis ut de illis dubitare nullo modo possit. ergo plura per sensus externos [illegible] [illegible] [illegible] [illegible] in rebus corporeis considerandis esse observo [illegible] [illegible] essentiam qualitates et relationes. Jam vero quod ad existentiam [illegible] [illegible] [illegible] [illegible] corpora quae oculos nostros [illegible] [illegible] [illegible] sensus [illegible] [illegible] corporis, quae moveri [illegible] nisi a causis externis et corporeis moveantur. Quod vero essentiam spectat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] attributorum [illegible] [illegible] [illegible] omnia [illegible] [illegible] a sensibus [illegible] [illegible] [illegible] et per sensus corporeos [illegible] adequate cognosci [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sensibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] neque secus relationes varias veluti corpora esse majora vel minora graviora aut leviora, et hujusmodi. Quae profecto omnia si quis sanorum intellectus ita cognoscit ut ne si conatur quidem dubitare de illis possit, concludendum est per sensus externos etc.

Probatur secundo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nos sensus cognoscere Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] errores, sed Deus neque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] errores [illegible] sensus [illegible] [illegible] corporeis [illegible] [illegible] cognoscere et dubitandi [illegible] [illegible] [illegible] per se patet quis enim non videt [illegible] [illegible] [illegible] [illegible] [illegible] mirabilem [illegible] nostrorum [illegible] [illegible] [illegible] esse et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cognita [illegible] quae [illegible] intelligit [illegible] sensus, [illegible] [illegible], hoc est si res aliter ac sunt semper [illegible] [illegible] [illegible] [illegible] omnem [illegible] [illegible] [illegible] [illegible] esse [illegible] quod [illegible] [illegible] [illegible] [illegible] Deum [illegible] [illegible] [illegible] [illegible] [illegible] Deum esse negemus

concludendum profecto plura per sensus etc. Quid quod de religionis mysteriis omnibus [illegible] dubitandum si fides sensibus adimeretur? [illegible] enim sensuum ministerio nobis innotescunt, juxta illud Apostol. ad Romanos decimo "fides ex auditu"; ne tantum ergo incidatur absurdum dicendum plura per sensus externos [illegible].

Obiices primo. Nulla existunt corpora, ergo nullis sensibus nihil certo a nobis cognosci potest. Antecedens ita probat Bellius. Deus nihil agit frustra, sed si existerent corpora Deus ageret frustra, fierent enim per plura, quod fieri potest per [illegible] poterat siquidem Deus ideas rerum corporearum mediate mentibus hominum imprimere, [illegible] absentiis pene infinitis, omnia rursum corpora crearet, atque non existunt corpora.

Resp. nego antecedens; ad probationem concedo majorem, nego minorem. Nunquam enim dici potest Deum frustra agere cum id agit ut nos non deciperet. Deciperet autem nos Deus si eas ideas rerum corporearum mediate mentibus nostris imprimeret quas ideas a corporibus existentibus ad nos per externos [illegible] sensus ita nobis persuadet ut ne si vellemus quidem dubitare possimus. Sed neque vult, neque potest Deus nos decipere; repugnat summae ejus bonitati ac condere rationales animas [illegible] debeant in errore versari. Debuit ergo Deus non ideas rerum corporearum menti imprimere sed corpora creare. Si vero creavit, eius frustra creasse audeat affirmare nisi qui consilium quo Deus operatur plane cognitum et perspectum habeat? quod ad hunc nullus habuit mortalium nec Bayl. quidem argumentator qui exempla hujus cognitionis [illegible] potest consulere. Illud enim certo certius [illegible] corpora a Deo creari potuisse hoc unico fine, ut ab hominibus cognoscerentur. Deinde quaero a Bellio unde ipse sciat hunc vel illum agendi modum esse breviorem Deo cui omnia aeque facillima esse debent neque compendium quaerendum est ad evitandum laborem.

Obiices secundo. Si cognosceremus corpora existere, ea potissimum de causa [illegible], quod sensuum affectio; sed certo esse non possumus sensus a corporibus affici quum, ut animadvertit Malebranchius, homines persaepe [illegible] non secus res corporeas percipiant ac si organa sensoria a corporibus talia moverentur; ergo ex quo sentiamus nos a corporibus affici non certo cognoscimus corpora existentia.

Resp. concedo majorem, nego minorem, et quaero si certi esse non possumus sensus a corporibus affici, quomodo fit, ut mens ita ab extrinseco principio perceptiones rerum corporearum se [illegible] ponat, ut ab hac intima persuasione [illegible] Ergo necessario errori [illegible] Deus [illegible]. Quod quantum sit absurdum nemo non videt. Decedendum ergo mentem in errores aliquando labi non necessario, sed ut

[illegible] constat enim eam dignoscere atque corrigere errores suos [illegible] imaginationis [illegible] et [illegible] ut possit attentionem et industriam suam adhibere. Quod si somniantes et vigilantes [illegible] imaginatione aliquid de rebus corporeis cogitamus [illegible] hoc quam argumento est vel maximo nos mediis sensibus plura cognoscere, quandoquidem neque lucis, neque colorum speciem ullam habere [illegible] eandem lucis et colorum [illegible] contingere manifestum est, qui [illegible] somnium somnia [illegible] numquam ideam lucis et colorum sibi efformavit.

Obiiciés tertio. Repugnat cognitionem certam acquiri per medium fallax, sensus sunt medium fallax, [illegible]. Minorem propositionem nemo accuratius probavit Malebranchio, qui [illegible] sensuum naturam diligentissime examinavit [illegible] cum autem [illegible] nos lucibus opticis res [illegible] quae majores plerumque minores videri, quis sibi ita persuadebit, ut minime dubitet oculorum ope rerum externarum verum magnitudinem perspici posse? praeterea dum aliquid videmus, non res ipsas immediate percipit mens, sed eorum imagines a fundo oculi depictas [illegible] magines istae rebus ipsis possunt non convenire pluribus ex causis [illegible] Turris [illegible] rotunda apparet cum sit quadrilatera, ramus aquae mersus fractus videtur cum sit rectus. Mitto de reliquis sensibus dicere, dum tum aures, lingua odores, et sapores percipiunt per quasdam fibrillas quae ab externis corporibus moventur easque motiones ad cerebrum defferunt [illegible] debet ideas odorum [illegible] percipi. Quam variam esse pro varietate [illegible] ex eo quod idem alteri suave apparet quod [illegible] Malebranchius aliisque pluribus confirmat exemplis quae brevitatis causa omittimus.

Resp. [illegible] cognitionem certam acquiri per medium semper et absolute [illegible] per medium non semper [illegible] fallax vero majorum [illegible] distincte similiter minore ergo [illegible] certo [illegible] cognosci non [illegible] quia [illegible] sensibus esse creaturam [illegible] est [illegible] mediis sensibus, aliud a sensibus esse creaturam omnem [illegible] et nasci nunquam falli [illegible] propositio [illegible] non solum [illegible] imperfectionem [illegible] sed semper sensus autem semper esse erroris causam nunquam [illegible] Malebranchius nec alius quisquam proba[illegible] de oculis loquimur oculorum ope [illegible] percipiuntur hoc modo [illegible] refractus [illegible] Malebranchius nec [illegible] cerebrum in una materia [illegible] determinatur

[illegible] recurrendum. Quo [illegible] oculorum [illegible] nihil percipere potest mens nisi organum visus moveatur, moveri autem non potest organum visus nisi ab eo quod existit, nihili enim nullæ sunt proprietates [illegible] que oculorum ope nihil percipere potest [illegible] existit res [illegible]. Præterea quum a corporibus emissæ aut reflexæ modo unam, modo plures, atque diversas inter se imagines in fundo oculi depingat, [illegible] autem non potest nisi modo unum, modo aliud atque inter se diversa corpora existant, quæ lucem emiserent aut reflecterent. Una enim, et eadem causa distinctos ac diversos [illegible] effectus non potest producere; igitur ope oculorum certo cognoscimus plura existere corpora, atque inter se diversa. Quod si diversa esse cognoscimus, jam etiam qualitates et relationes, quæ diversitatem faciunt, oculis [illegible]. Sic si duorum corporum intervallo æquali ab oculo distantium imagines in fundo oculi depictas non æqualis magnitudinis [illegible] figuræ esse video, absque erroris periculo affirmare possum ea corpora non modo existere, sed [illegible] magnitudine et figura differre. Diversi enim effectus diversas exigunt causas. Mitto ceterorum exemplorum explicationem [illegible] enim quæ de oculo diximus, facile constat qua ratione reliqua omnia [illegible]. [illegible] enim ex iis probatur sensus non esse semper erroris causam, neque absolute fallaces dici posse.

At enim si non semper sunt fallaces, sunt attamen aliquando, et sæpissime; de eorum ergo testimonio semper erit dubitandum, nisi assignetur medium quo possit cognosci quando nos decipiunt.

Resp. Quod ad veritatem acquirendam pertinet, non esse sensuum munus [illegible] rerum [illegible] imagines species, formas, ideas menti suppeditent; judicium vero ad mentem pertinere, hoc est mentem esse, quæ judicat [illegible] in relatione vel [illegible] quæ enim sensus ad mentem [illegible] percipit [illegible] erit medium [illegible] sensus imagines rerum corporearum [illegible] rebus [illegible] conformes [illegible]. Id autem mens nostra [illegible] usu et experientia [illegible] et experientiæ lumen debemus [illegible] judicando de objectis externis et corporeis [illegible] figuras [illegible] solis oculis [illegible] et experientia [illegible] hæc omnium Philosophorum doctrina confirmatur ex historia [illegible] Anglicano. Id [illegible] vel eundem sensum [illegible] objectis applicando aut [illegible] vel [illegible] alium [illegible] comparare [illegible] exemplis illustremus quæ nobis [illegible] [illegible] cognoscimus [illegible] tales [illegible]. Sic remum aqua mersum [illegible] non in eodem medio positum, in quo sunt oculi [illegible]

videt, vel si cum manu tangas vel consideres refractionem et imbrationem radiorum visualium dum transeunt ex uno in alterum medium diversæ densitatis [illegible] ex quo cognoscit mens oculos esse quasdam lentes [illegible] eorum ope de relativa solum non de absoluta corporum magnitudine judicabit. Ex eo quod [illegible] sapores [illegible] pulcrade [illegible] vel odore [illegible] aut narium nervos et fibrillas movent [illegible] si eadem res modo gratum modo ingratum saporem aut odorem exhibeat [illegible] erroris periculo judicabit non saporem aut odorem in corpore sed in naribus aut lingua nervorum et fibrillarum dispositione [illegible] Simili ratione [illegible] potest [illegible] ideæ reliquæ acceptæ per sensus rebus [illegible] sint an vero difformes. [illegible] enim probè distinguit ideas [illegible] obscuras, confusas, inadæquatas, ab ideis [illegible] evidens a dubio, incerto, probabili optime secernit.

Non [illegible] qui ad extendendum sensus [illegible] Celeberrimum Sacramentum [illegible] sub [illegible] quod mens cognitis per sensus [illegible] videlicet panis et vini [illegible] tamen in [illegible] Quæ objectio [illegible] ex dictis solvi facile potest [illegible] Si enim verum est in Eucharistiæ Sacramento panis et vini accidentia [illegible] representationem verum [illegible] ex statu [illegible] accidentibus remanent [illegible] sensus [illegible] non debet mens ex solo sensu [illegible] sed ex [illegible] fidei [illegible] dubitationi [illegible] sensibus [illegible] Christus ad discipulos confirmandos in fide resurrectionis suæ [illegible] non dubitavit dicere: "palpate et videte quia spiritus carnem et ossa non habet sicut me videtis habere."

Propositio secunda.

Per intimum sensum et simplicem intuitionem [illegible] de eorum [illegible] veritate dubitare nullo modo potest.

Probatur primo. Per intimum sensum [illegible] vivere et [illegible] de [illegible] vita et cogitatione dubitare nemo potest. Quomodo enim potest aliquis dubitare [illegible] cogitet, quomodo [illegible]

[illegible]

[illegible]

[illegible] certitudine [illegible]

plura cognoscit intellectus quorum obiectiva veritas eadem est ac formalis [illegible] nec dolorís [illegible] esse [illegible] in iram præcipites [illegible] amoris [illegible] alia quæ ad hominem ut [illegible] [illegible] de veritate formali [illegible] [illegible] semper [illegible] ergo neque de obiectiva ullum superesse potest dubium.

[illegible] secundo. [illegible] intuitione id cognosci dicitur, quod adeo clarum est evidens et manifestum [illegible] expressum, ejus veritas menti [illegible] [illegible] [illegible] simul esse et non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ideo de esse non [illegible] simul esse, et non esse: totum esse majus sua parte. Sunt præterea principia omnibus nota [illegible] [illegible] ergo intuitione plura intellectus cognoscit, de quorum obiectiva veritate [illegible] nullo modo potest.

Objes primo contra secundam probationem. [illegible] de primis principiis intellectus non [illegible] quæ sunt [illegible] certa [illegible] [illegible] [illegible] [illegible] [illegible] siquidem inter ea quæ prima principia [illegible] hæc etiam [illegible] [illegible] ex [illegible] nihil [illegible] quæ [illegible] eadem uni tertio sunt eadem inter se: totum [illegible] horum vero oppositum [illegible] [illegible] contradictoriam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] falsum redditur [illegible] dicit. Pariter axioma [illegible] quæ sunt eadem [illegible] sunt eadem inter se, falsum redditur per misterium [illegible] [illegible] quo certo scimus Divinas personas licet sint unum et idem cum tertio, seu cum Divina natura non esse tamen unum et idem inter se cum persona quælibet ab alia realiter distinguatur. Tandem [illegible] [illegible] [illegible] falsum redditur per admirabile Eucharistiæ Sacramentum [illegible] [illegible] [illegible] vel majorem hostiæ partem non esse minorem [illegible] [illegible] sub parte, quam sub tota hostia integrum continetur Christi Domini corpus.

Antequam his omnibus respondeamus animadvertendum est non eandem esse omnium [illegible] [illegible] aliqua enim universalia sunt [illegible] rebus omnibus accommodari possunt [illegible] [illegible] [illegible] esse idem simul esse et non esse. Aliqua vero habent limitationem

[illegible] propterea [illegible] non possunt accomodari [illegible] non obstante [illegible] concludi potest ea non esse [illegible] ad solam ea non esse universalia [illegible] certum [illegible] repugnans [illegible] contradictorium [illegible] in rebus [illegible] extendi potest

[illegible] axioma [illegible] non [illegible] habet axioma illud [illegible] quod [illegible] ab alio est [illegible] illud [illegible] et [illegible] Trinitatis [illegible] debet [illegible] scripturâ et traditione sunt definienda [illegible] principiis [illegible] illud totum est majus sua parte [illegible] corporibus quæ naturali modo existunt non autem de iis quæ modo quodam [illegible] existunt, sicuti existit adorandum Christi corpus in altaris Sacramento

Sunt qui ad duo convenienda [illegible] adhibent responsionem, atque iste contendunt [illegible] axioma illud totum est majus sua parte in Eucharistiæ Sacramento [illegible] demonstrari. [illegible] spectatur species panis, vel id quod sub speciebus continetur consideratur, in primo [illegible] [illegible] axiomatis totum est majus sua parte [illegible] vere et proprie [illegible] quod [illegible] Domini [illegible] habet totius, ex quo [illegible] potest totum esse æquale toti [illegible] parti [illegible]

[illegible] eadem inter se: volunt axioma illud de iis tantum [illegible] accipiendum quæ sunt eadem [illegible] non de iis quæ sunt eadem [illegible] et [illegible] communicatur. [illegible] humana [illegible]

[illegible]

[illegible] ideo Petrus et Paulus non sunt absolute quid idem sed realiter distinguuntur [illegible]

[illegible] idem cum natura divina, quæ utpote virtute [illegible] personis [illegible] communicabilis [illegible] non [illegible] propria et particularis non [illegible]

[illegible]

hec probari non potest. Licet autem potest ut aliquid intrinsecè certum concurrat licet tale re[illegible] [illegible] veterum scholarum principia veluti prima, que post renatas in Europa [illegible] [illegible] emendata. [illegible] [illegible] [illegible] [illegible] ponere et emendari [illegible] [illegible] [illegible] intrinsecè [illegible] [illegible] nobis habentur: recte proinde Cartesius de rebus omnibus dubitandum precipit.

Etsi [illegible] [illegible] propositiones [illegible] [illegible] in quibus predicati cum subiecto convenientia, aut repugnan[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] studium intendere [illegible] [illegible] predicati cum subiecto convenientia, aut repugnantia vel nullatenus vel non nisi sub obscuro intellectui [illegible]. Priores [illegible] [illegible] intrinsecè [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] et vera, [illegible] [illegible] [illegible] [illegible] cognoscit neque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] succurrere posit. Quod si intellectus [illegible] [illegible] cognoscit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] necessario determinabitur ad [illegible] [illegible] [illegible] determinatur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] necessitatem [illegible] vero [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] solum probabilia [illegible] [illegible] [illegible] [illegible] et emendanda [illegible] [illegible] [illegible] [illegible] sequitur [illegible] [illegible] humani [illegible] [illegible] limitibus circumscripti [illegible] [illegible] Deo [illegible] "nihil est turpius temeritate [illegible] [illegible] [illegible] [illegible] [illegible] atque constantia quam aut falsum sentire, aut quod non satis explorate perceptum sit et cognitum sine ulla du"bitatione defendere."

Hinc [illegible] veluti sponte sua prodit disparitas inter veterum scholarum principia, que post renatas in Europa litteras, falsa [illegible] [illegible] sunt et inter principia, de quibus est questio: principia enim illa veluti prima ponebant veteres, ut predicati cum subiecto conve[illegible] [illegible] aut repugnantia vel nullatenus vel non nisi sub obscuro intellectui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] evidens a probabili non satis distinguebant. Contra vero principia, de quibus [illegible] questio veluti prima, et intrinsecè certa a nobis habentur, [illegible] predicati cum subiecto convenientia aut repugnantia [illegible] probare non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et emen[illegible] [illegible] [illegible] [illegible] principia etiam illa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] emendari [illegible] [illegible] [illegible] [illegible] dubitandum

Propositio tertia

Ex iis, quæ sive per sensus externos, sive per sensum internum

et simplicem intuitionem nobis affulgent plura alia

inferre certo possumus ope ratiocinij.

P[illegible] nobis corporum existentiam, eorumque quorumdam qualitates et relationes, atqui ex his qualitatibus, quæ sub sensus cadunt, plura alia possumus [illegible] absque errore [illegible] hoc nemo profecto [illegible] idem [illegible] in iis [illegible] Physica [illegible] hoc est quæ universas res [illegible] Physica et primum [illegible] et deinceps [illegible] illustrata ex sensuum experimentis [illegible] ope ratiocinij ergo [illegible] per alterum sensum sumus [illegible] nos cogitare [illegible] atque alia quæ ad hominem interiorem spectant atque ex his considerationibus [illegible] certo [illegible] ope ratiocinij [illegible] se [illegible] Deum existere, quemadmodum [illegible] loco demonstrabimus, ergo [illegible] Denique [illegible] nobis affulget veritas [illegible] quæ [illegible] atque ex hypothesi per se notis principiis plura alia [illegible] ope ratiocinij [illegible] quæ in Geometria evidentissime demonstrantur [illegible]

[illegible] ratione [illegible] tamen [illegible] Providentiam Dei [illegible] certa [illegible] ad [illegible] potest homo cognoscere [illegible] Deum malo [illegible] bonos [illegible] ratiocinii [illegible] providentia Dei [illegible] homo [illegible] Quare ex his [illegible] Dei providentiam [illegible] Primum [illegible]

Objectio. [illegible] intellectus humanus [illegible] est et per consequens [illegible] in omni sua operatione [illegible] mens Divina infinita est in omni sua [illegible] infallibilis [illegible] mens humana quia finita est in omni sua operatione erit infallibilis

R[illegible] nullo modo possunt. Imo enim ipsa quæ [illegible] investigare solemus non possunt dubia esse, vel solum probabilia, ac [illegible] concedimus. id quod contendimus est [illegible]

aut paulo plures [illegible] [illegible] ope ratiocinii.

Neque nos movet [illegible] loco [illegible]. Ex eo enim quod humana voluntas [illegible] finita sit non sequitur eam in omni sua operatione deficere, [illegible] [illegible] quoque [illegible] finita est [illegible] [illegible] [illegible] quod nemo dixerit. Ergo [illegible] ex quo voluntas humana [illegible] finita sit non inde sequitur eam in omni sua operatione debere defficere. Pariter [illegible] voluntas humana per Adae peccatum [illegible] [illegible] solis suis viribus nihil praestare possit quod [illegible] ad ordinem supernaturalem, potest tamen solis suis viribus bene moraliter operari. Dico [illegible] suis viribus [illegible] [illegible] [illegible]. Dei concursum ad omnes hominis actiones, eos maxime probo [illegible] humanas voluntates ita [illegible] [illegible], ut velint eam nunquam posse propriis viribus bene moraliter operari.

Ergo [illegible] ex eo quod intellectus humanus [illegible] peccatum fuerit obtenebratus, [illegible] multa ignorat quae alias non ignorasset easque cognitiones [illegible] [illegible] existente peccato facile sibi comparasset, in praesenti statu non nisi [illegible] studio [illegible] [illegible] [illegible] tamen, sed paulo plures cognitiones [illegible] sibi comparare potest. [illegible] [illegible] [illegible] pro certo [illegible] [illegible] per Adae peccatum [illegible] intellectum fuisse obtenebratum [illegible] [illegible] voluntas [illegible] [illegible] in controversiam vertitur.

Ratio secundo loco [illegible] [illegible] [illegible]: est enim animadvertendum [illegible] [illegible] non [illegible], seu non ita se habere finitum ad infinitum [illegible] nihil ad [illegible] et [illegible] quod [illegible] [illegible] absolute [illegible] debent [illegible] [illegible] ordinem res creatas existere ex quo existat Deus: sunt enim finitae res omnes creatae, Deus autem infinitus. Quo [illegible] modo finitum [illegible] infinito [illegible] [illegible] ([illegible] Logicos [illegible]) opponitur [illegible] quatenus nempe finitum certis limitibus continetur, infinitum vero nullos habet limites: hinc quod de infinito dicitur de finito non potest semper absolute [illegible] [illegible] [illegible] [illegible] [illegible] quia [illegible] Deus est ens infinitum propterea necessario existit [illegible] a se: creaturae vero quia sunt finitae, ideoque contingentes existunt quidem sed sunt ab alio. [illegible] ad rem nostram [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intellectus vero humanus [illegible] [illegible], nec semper [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quae [illegible] [illegible] [illegible] [illegible] [illegible] intellectum humanum [illegible] [illegible] [illegible] [illegible]. [illegible] enim quod finitum est finitam exigit perfectionem, [illegible] infinitum infinitam exigere debet.

[illegible] [illegible] [illegible] nossit [illegible] [illegible] [illegible] tamen [illegible] [illegible] nihil ergo ope ratiocinii [illegible] [illegible] potest [illegible] [illegible] ratiocinatione [illegible]

utique non errare [illegible] potes etiam et facilius errare, adeoque prudentam erroris [illegible] [illegible] [illegible] autem prudens habetur errorem [illegible] ibi nulla est contradictio.

Sed respondeo distinguendo antecedens. Intellectus humanus errare potest aliquando imo et saepe in rebus obviis et facilibus nego [illegible] rebus paulo difficilioribus [illegible] subdistinguo antecedens [illegible] [illegible] [illegible] methodo concedo si recta utatur methodo nego antecedens et consequentiam sub datis distinctionibus. [illegible] [illegible] [illegible] [illegible] humanus [illegible] potest et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ab imbecillitate humanae mentis [illegible] [illegible] intellectum errare posse nego exemplis non est opus. Res vero alias esse obvias [illegible] [illegible] [illegible] usque [illegible] et [illegible] [illegible], longa opus est subtiliorum [illegible] [illegible] [illegible] [illegible] non errare sed potest etiam et facilius errare. Quaenam igitur [illegible] [illegible] [illegible] non errare [illegible] et error [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] principia et principiorum, quae investigatio [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et probabilis esse res quae [illegible] postulat [illegible] tutus erit se neque [illegible] [illegible] [illegible]

[illegible] [illegible] methodus est [illegible] impossibilis vel [illegible] ab intellectu non [illegible] sufficit [illegible] quod [illegible] est Deus ab initio usque in finem [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] errores sive Philosophorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

vel solum probabiles, non diffitemur. Sed quid quæso probat hoc? probat nimirum eos usos non fuisse vera aut metho do de qua nunc dicebamus [illegible] ut ipsum aliorum ratiocinationes ad examen revocat, et [illegible] illa sunt a falsis hoc ordine [illegible] observat, primo sint ne vera an falsa principia quibus innititur ratiocina tio [illegible] [illegible] [illegible] [illegible] [illegible] observat secundo habe ant ne ne necessariam connexionem [illegible] quæ in serie sunt posita. si connexionem invenerit illud mens admit tit absque ulla erroris [illegible] atque formidine. Sin autem connexionem minime invenerit de veritate aut falsitate [illegible] dubius erit et [illegible] [illegible] [illegible] [illegible] aliorum rationes ad examen revocare solent quæ ex primis manifesto colliguntur, [illegible] methodum [illegible] [illegible] possibilem esse et omnem erroris formidinem ab intellectu removere neque aliunde originem habuisse [illegible] [illegible] errores, [illegible] quia usi non sunt ea ratiocinandi methodo.

Nullam similiter novitatem nobis [illegible] Philosophorum dissidia. Omnia enim [illegible] [illegible] Philosophi versantur [illegible] in duas classes divido. In primam classem refero ea omnia quæ [illegible] [illegible] cum sensus vi tio humana non attingit [illegible] [illegible] [illegible] possent, certo autem definire, [illegible] et [illegible] nostro [illegible] [illegible] [illegible] [illegible] His de rebus cum in utramque partem non sine ratione [illegible] [illegible] Philosophorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] solum dubias aut probabiles [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in rebus [illegible] consentiunt [illegible] [illegible] Philosophi saniores [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Iis quæ [illegible] omnes consentiunt in eo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hoc in [illegible] [illegible] [illegible] [illegible] existentiam dubitant [illegible] [illegible] animam hominis esse spiritualem mundum non esse æternum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] amore [illegible] conscientiæ veritates adeo claras ac manifestas interpretari [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Philosophorum [illegible] [illegible] [illegible]

Scripturæ denique testimonia nihil difficultatis nobis [illegible] [illegible] primo testimonio [illegible] [illegible] idem sonat ac plurima quemadmodum [illegible] "omnis" in hac alia locutione divina: "omnis caro "corruperat viam suam majorem duntaxat hominum partem denotat non omnes prorsus homines; cum hoc [illegible] ceteris, viam suam certè non corrupisset; ibi enim [illegible] vir justus commendatur. In secundo vero testimonio, ubique similibus sermo habetur vel de profundis naturæ arcanis vel de mysteriis fidei.

Obiis. 3º. De rebus futuris neque scientiam [illegible] ullam nobis [illegible] possumus [illegible] vel [illegible] existunt [illegible] verum [illegible] essentiam [illegible] Ergo [illegible] [illegible] scientiae debet esse necessarium et immutabile. nam si obiectum scientiae contingens [illegible] bile [illegible] [illegible] falsum esse necesse est [illegible] fallum [illegible] sed dubium aut [illegible] atqui neque existentia neque essentia sunt necessariae, et immutabile et de existentia [illegible] manifeste res enim omnes [illegible] mutabiles et possunt non existere [illegible] existentia et praeterea a Deo mutari posse [illegible] dicente Augustino: "impossibile [illegible] non esse in quodcumque voluerit [illegible] [illegible] verum. Ergo [illegible] nullam nobis scientiam seu cognitionem certam de rebus futuris atque [illegible] comparare possumus.

Resp. Obiectum scientiae debere esse necessarium vel simpliciter vel secundum quid [illegible] vel absolute vel hypothetice: [illegible] quod ad existentiam pertinet, atque non tantum [illegible] immutabiles simpliciter [illegible] Deus [illegible] vel non [illegible] [illegible] vel etiam non existere [illegible] quod ad existentiam pertinet necessariae et immutabiles secundum [illegible] determinatione [illegible] divinae voluntatis [illegible] voluntate [illegible] [illegible] Deus efficere ut res eadem [illegible] et non existat [illegible] Deus [illegible] res creaverit [illegible] certam [illegible] verum [illegible] nobis comparare [illegible] [illegible] existentiam [illegible] existentiam [illegible]

Rerum [illegible] [illegible] et [illegible] [illegible] simpliciter et absolute non sunt necessariae et immutabiles sunt quippe cum rerum [illegible] [illegible] sunt etiam necessariae et immutabiles secundum quid [illegible] [illegible] hypothetice [illegible] enim res ulla homo [illegible] [illegible] essentia [illegible] homo simul et non esse [illegible] si quid [illegible] cognoscimus quod est verum [illegible] scientia [illegible] non dubium aut opinio.

Neque vero D. Augustinus nomine naturae intelligit rerum essentias [illegible] Deo mutari [illegible] [illegible] [illegible] impossibile esse ut homo [illegible] eo quod [illegible] naturae intelligit intelligit [illegible] [illegible] ordinem instituerit aliquando.

[illegible] sed [illegible] Jonas protrahit [illegible] ultra [illegible] ordinem atque alia producit [illegible].

[illegible] sed considerari secundo possunt rerum essentiæ in abstracto seu, prout sunt aeternæ, divinæ mentis ideæ, quæ in se [illegible] sunt simpliciter [illegible]. Rerum enim essentiæ [illegible] [illegible] continentur intellectu mentis æternæ [illegible] architectonicæ. mens autem illa cum sit ens æternum [illegible] existentiæ, ex [illegible] mutationi [illegible] sit ens simplex, [illegible] in eo [illegible] [illegible] immutabile essentiæ [illegible] simpliciter et absolute. Quare si [illegible] [illegible] non solum secundum quid sed etiam simpliciter.

[illegible] Tertio [illegible] ratiocinamur vel procedimus a singulari ad universale [illegible] [illegible] conditionem et [illegible] [illegible] [illegible] non [illegible] non secundo, quia cum universale [illegible] per inductionem omnium singularium non potest esse [illegible] quum [illegible] sint singularia. Porro [illegible] [illegible] seu enumeratio omnium singularium. ergo etc.

Rdeo. Ratiocinationem ab universali ad singulare [illegible] esse ad [illegible] certam cognitionem [illegible] universalis [illegible] omne quod cogitat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] veritatem certo nobis non [illegible] [illegible] omnium singularium [illegible] [illegible] esse [illegible] et universalium veritas [illegible] siquidem [illegible] propositionis universalis [illegible] non est de essentia [illegible] [illegible] non continetur: sic [illegible] albedo non est de essentia hominis et [illegible] omnem hominem [illegible] [illegible] [illegible] propositionis universalis [illegible] est de essentia [illegible] [illegible] continetur [illegible] idea [illegible] [illegible] [illegible] propositionis universalis veritas [illegible] est [illegible] [illegible] per singularium omnium inductionem demonstratur.

Propositio [illegible]

[illegible] De humana auctoritate, quæ historiam præcipue respicit, tum omnium [illegible]

tum [illegible]

[illegible] certam fidem parere possunt

Ante [illegible] ad [illegible] verit[illegible] [illegible] ad duorum genera humanam [illegible] [illegible] ad [illegible] Theoreticus est ad res quae [illegible] [illegible] [illegible] [illegible] facti [illegible] propositio [illegible] visum mihi esse [illegible] facti [illegible] humana auctoritas historiam praecipue respicit, tum quia aliena auctoritati difficile admodum est, ut animus [illegible] quae ipse [illegible] non potest [illegible] quia et [illegible] hoc [illegible] refutantur et opus additur [illegible] longius [illegible] humanam auctoritatem Historicam, [illegible] hoc loco [illegible]; [illegible] autem historicarum genera [illegible] omnino [illegible] historia aut naturalis est aut litteraria, aut politica: [illegible] res, quae pertinent ad rerum naturam [illegible] quae ad litteras, politica, quae hominibus accidunt. [illegible] veniamus ad probationem, [illegible]

[illegible] auctoritate historica [illegible] [illegible] ab historia [illegible] probitate [illegible] [illegible] auctoritas dubitationi [illegible] possit ac per consequens certum [illegible] [illegible]

Primo itaque sermo sit de uno vel de altero scriptore [illegible] ad [illegible] atque omnes [illegible] [illegible] [illegible] scriptores sunt, [illegible] omnes [illegible] [illegible] Phaenomena [illegible] [illegible] in his rebus [illegible] describendum [illegible] [illegible] ad errorem [illegible] mentis [illegible] [illegible] industriam adhibuisse [illegible] [illegible] non potest [illegible]

[illegible] fabulas [illegible] vellent aut vere facta in dubium revocare, [illegible] tamen [illegible] homines [illegible] [illegible] facta vera in dubium revocare voluerint [illegible] in his [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

de ejus probitate dubitaret, sine ulla ratione, nisi quod ita placet, cum ex omni dismutatio [illegible] esse debet [illegible] [illegible] homine ratione destituto.

Quod dicimus est de uno vel de altero [illegible] scriptore idem a fortiori valet de pluribus. Incredibile enim est falsum [illegible] consentientium esse factum, quod plures oculati et perspicaces historici natione etiam diversi et religione [illegible] constanti unaque voce contrivisse te[illegible] [illegible] plures oculati a sensibus decepti non [illegible] [illegible] [illegible] expertis plures [illegible] [illegible] in minus apertis diligentiam adhibere praeg[illegible]. Plures ratione et religione diversos [illegible] discordes ad commentum stabiliendum convenisse incredibile est; ergo etc.

Superest ut verba faciamus de consensu hominum omnium. [illegible] autem nos [illegible] [illegible] in [illegible] contigisse quae ab omnibus hominibus, omnibus retro temporibus constantissime traditae sunt, nam omnes in errorem [illegible] [illegible] [illegible] erant, aut ipsi alios inducere [illegible] [illegible] non est de veritate disputare sed [illegible] [illegible] [illegible] libro primo de natura Deorum "hominem omnes et [illegible] [illegible] [illegible] [illegible] "omni enim in re omnium consensus est vox naturae;" in narrationibus ergo etc.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hominum fides suspecta esset, de humana societate, quae fidei innititur, actum esset. Insuper cum ea, quae qui oculorum nostrorum testimonio non cognoscimus non alia de nobis possint quam aliorum verbis nos quos [illegible] patrio littore numquam excessimus Oceanum Americam Indiam esse non crederemus [illegible] [illegible] divitibus nobis [illegible] dicunt, essent illae merces, quae inde afferuntur, quo quid magis ineptum?

Obties prim. Unus vel alter scriptor non est idoneus veritatis testis si certi non simus de ejus scientia et probitate, at vi de ejus scientia et probitate certi esse non possumus, ergo etc. Prob. min: De scientia autem quia certus sit cum homo quilibet et mente brevis sit et facile decipi possit a sensibus et phantasiis? de probitate autem suspectos reddunt scriptores affectus illi quibus in scribendo plerumque agitantur.

[illegible] [illegible] [illegible] testimonium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sed loquimur auctoris de scriptore [illegible] illis [illegible] quae spectant ad hominum [illegible] vel [illegible] [illegible]. Praeterea [illegible] [illegible] [illegible] alium ut errandi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in rebus in quibus mentitum non fuisse [illegible] [illegible] [illegible] in scriptore reperiantur de ejus scientia et probitate dubitare non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] scribendo agitatur, concedo [illegible] [illegible]

concludes [illegible] na [illegible] aut [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] quod [illegible] [illegible]

[illegible] Fabula [illegible] potest [illegible] [illegible] [illegible] [illegible] quod [illegible] fabulae [illegible] certè pluribus [illegible] quod si pluribus fabula [illegible] potest plures [illegible] [illegible] [illegible] non [illegible] atque ideo neque [illegible] idonei [illegible] veritatis testes.

[illegible] transeat antecedens [illegible] nego consequentiam [illegible] antecedens [illegible] enim [illegible] idem [illegible] oculatis et [illegible] persuaderi non posse [illegible] transmisso nego consequentiam [illegible] in quibus de [illegible] licet non [illegible] vero de [illegible] auctoritate [illegible] minus [illegible] [illegible] [illegible] [illegible] debet nobis certè constare: sed si plures historici in iisdem rebus [illegible] [illegible] [illegible] [illegible] [illegible] quod attente est observandum. Hinc [illegible] [illegible] fabulam [illegible] Professores [illegible] [illegible] [illegible] Demones sub [illegible] delitescentes et [illegible] [illegible] [illegible] [illegible] Philosophorum [illegible] ex ipsa oraculorum natura, et veterum [illegible] [illegible] oracula [illegible] divinationes [illegible] [illegible]

[illegible] fraudes [illegible] [illegible] [illegible] [illegible] pluribus [illegible]

[illegible] aliquid probat quod adducitur de Mahomete [illegible] quaestio est de [illegible] religione [illegible] plures [illegible] praesens [illegible] [illegible] [illegible] [illegible] [illegible] non miraculis [illegible] adeo.

novum [illegible], [illegible] verum est [illegible] non [illegible] quod [illegible] potest alterius, si verum est Pitagorae exemplum. Ferunt enim, eum, ut [illegible] [illegible] [illegible], se [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] concolorem [illegible] sed [illegible] quidem affirmare potuit, ne impostura detegeretur ab iis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Pitagoram.

[illegible] tertio. Consensus omnium nullus [illegible] datur, nec dari potest. Non datur quia nihil est [illegible] [illegible] [illegible] [illegible] ab aliquo historicorum. Dari non potest, quia rebus facti non omnes sed pauci, et paulo plures solum interesse noverunt. Praeterea quod [illegible] [illegible] [illegible] [illegible] [illegible] Belli Troiani omnium [illegible] [illegible], [illegible] [illegible] [illegible] Chrysostomus [illegible] [illegible].

Resp. Non [illegible] [illegible] [illegible] Scepticis [illegible] [illegible] in re consensum omnium [illegible] quam vero [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui consensum omnium veritatis [illegible] [illegible] [illegible] quam [illegible] urbem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alia innumera ad historiam pertinentia non [illegible] [illegible] [illegible] [illegible] firmata. Sed quid dicendum de aliis pluribus in quibus [illegible] aliqui? res expedienda est regulis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vero tempora posteriores. Si primum [illegible] quod affirmant [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] falsum est [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fundamentum habere possunt [illegible], vel [illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible] vel ex [illegible] facti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnes [illegible] tum illud esset intrinsece impossibile.

Verum utique est rebus [illegible] non omnes sed pauci aut paulo plures solum interesse posse: sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fidem [illegible] [illegible]. Deinde [illegible] [illegible] [illegible] [illegible] eorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] testes tamen [illegible] [illegible] de [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] affirmantium non solum [illegible] sed [illegible] Poetis, [illegible] Troiae, [illegible] [illegible] [illegible] [illegible] commoveatur [illegible] [illegible] [illegible] arbitrariam, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Ut humanæ auctoritati invidiam creent, sceptici opponere solent [illegible] historias [illegible] errores et mendacia [illegible] occurrunt. his autem quid respondere debeant (sicut ex dictis satis constat) [illegible] responsionem [illegible] possunt historicorum [illegible] enim [illegible] eruditionem, quæ [illegible] potest [illegible] tradidit. [illegible] historias [illegible] certas a dubiis et probabilibus secernendas. Ex quo vero [illegible] declaravimus non [illegible] plures esse historias in quibus errores et mendacia [illegible] occurrunt [illegible] Sceptici: nihil veri in historiis reperiri; nulla in re eandem fidem narrare historicos; quod hac sophismate a dicto [illegible] verum [illegible]. Si recte igitur concludere vellent demonstrarent non plures historicos, sed omnes et ubique erroribus [illegible] Sceptici [illegible] humanam [illegible] veritatem [illegible] nobis videtur

Tertio. Quamvis Auctoritas humana fidem faciat, fides non est scientia; ergo auctoritas humana non facit scientiam; ergo per auctoritatem humanam nihil certo sciri a nobis potest.

[illegible] distinguo [illegible] est scientia [illegible] nomine [illegible] concedo [illegible] fides non est scientia [illegible] minorem et [illegible] primo consequens [illegible] secundum [illegible] brevius expediam [illegible] divina, sed humana, et quidem in [illegible]. Hic [illegible] scientiæ nomine [illegible] differunt [illegible] enim [illegible] factum aliquod [illegible] atque [illegible] certum est [illegible] habeo [illegible] Quare [illegible]

Quæstio secunda

[illegible]

[illegible] dedimus [illegible] considerandum [illegible] hoc est [illegible] signo

[illegible] esse possumus, cognitiones compositas non [illegible] habere veritatem formalem sed [illegible]

Propositio unica

Precipua veritatis norma est ipsa natura [illegible]

[illegible] ad aliquid affirmandum, vel negandum nos cogens

Ad perfectam hujus normę rationem tria [illegible] ut omnium ceterarum [illegible] sit [illegible] omni veri [illegible] communis denique ut nulli falso conveniat. Hec autem omnia [illegible] possumus.

Debet enim postremo esse talis ut cogat eam nullo [illegible] quando enim [illegible] dici potest [illegible] vel exercitiones vel ad [illegible] gradum. Quonam autem causa afferri potest cur omnia [illegible] vera sint [illegible] a natura affirmare cogimur cur principia cognitionum certa dicantur nisi quod ea [illegible] dubitare non possumus. Peripatetici [illegible] Criterium [illegible] est vel non est [illegible] evidens [illegible] quod animus [illegible] negat [illegible] evidentiam. Quid si quis neget evidentię assentiendum [illegible] extremum [illegible] ad naturę vocem, ad [illegible] necessitatem neque preter hanc [illegible] Quid [illegible] Academici [illegible] tandem modo docent probabilitatem esse [illegible] [illegible] naturę [illegible] Carneades [illegible] contra probabilitatem [illegible] oportere [illegible] naturam enim esse [illegible] nihil esset probabile [illegible] hęc naturę [illegible] precipua hęc suprema regula veritatis.

Preterea debet omni vero convenire [illegible] veritas [illegible] Cartesianorum [illegible] et distinctione [illegible] duplex [illegible] verorum genus quorum alterum ad rerum existentiam, alterum ad [illegible] pertinet [illegible] illud in altero tantum valere [illegible] rerum [illegible] affirmare [illegible] omnia [illegible] que sensibus percipiuntur [illegible] verorum [illegible] norma [illegible] affirmandum est [illegible] invenire ad [illegible] affirmandum [illegible] ex diversis [illegible] Quod [illegible] verorum [illegible] utrumque genus pertinere [illegible] verum [illegible] existentiam affirmandum [illegible] eadem [illegible]

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vera esse [illegible] animo cernimus, [illegible] non minus insanus ac demens reprehenditur qui [illegible] triangulum esse triangulum. Quia nimirum prima illa regula in sacra [illegible] [illegible]

[illegible] quidam [illegible] non concludere solum debent verum etiam [illegible] si [illegible] fieri posset ut viris [illegible] assentiri [illegible] non solum nostrum verum [illegible] attendunt sua principia cogn[illegible] [illegible] affirmare cogitur. Nam quod [illegible] hanc necessitatem affirmandi tollere ubi cum evidentia [illegible] plane revolvuntur eodem. Quod enim [illegible] ex quo affirmare id esse evidens [illegible] necessitas [illegible] necessitatem falsi esse notam. [illegible] etiam Academicus [illegible] [illegible] probabilitatem esse [illegible] et [illegible] consulerent?

[illegible] veritas [illegible] clara et distincta [illegible]

[illegible] non alio modo [illegible] adversarius [illegible]

[illegible]

[illegible] aliter nihil [illegible]

[illegible]

[illegible] potest esse, ac non esse, neque ipsum quod [illegible] [illegible] clare et distincta idea intelligitur. [illegible] nihil minus. Nam hanc ipsam rem claram et distinctam ideam [illegible]

[illegible]

[illegible] obscurum, [illegible] dubitatio tollendus [illegible]

dicunt, valere nostrum autem ad omnia verorum genera [illegible] continere. Itaque cum in universum [illegible] etiam Cartesianam continet; quod autem continet prius est eo, quod in ipso continetur.

Obiicies 1to Quod Cartesianum est commune etiam falsis, ergo est vitiosum. Prob. ante. Amentes enim [illegible] mentes ad [illegible] affirmanda impelluntur, ergo necessitas affirmandi communis est etiam falsis.

Rtdeo non minus [illegible] [illegible] interesse [illegible] Nam necessitate assentiendi [illegible] [illegible] omnes [illegible] neget aliquid [illegible] non [illegible] cogimur. Si ergo necessitate hac etiam aliqui [illegible] videantur [illegible] [illegible] [illegible] [illegible] Itaque [illegible] [illegible] Qui enim non sunt sui compotes nihil [illegible] nihil [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex corporis dispositione quae in [illegible] et [illegible] reperitur. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] efficiunt [illegible] [illegible] [illegible] affirmatione [illegible] [illegible] [illegible] [illegible] [illegible] mentis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ipsa [illegible] approbare [illegible] cogitur.

[illegible] Omnes [illegible] [illegible] [illegible] [illegible] [illegible]

Rtdeo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible]

B[illegible] si causis multum sibi in istis rebus vindicet, tamen non ob eo [illegible] [illegible] [illegible] [illegible], [illegible] ab [illegible] humorum [illegible], [illegible] [illegible] [illegible] ordinem [illegible] [illegible] humorum [illegible]turbationem. Quæ cum ita sint [illegible] est [illegible] autem [illegible] [illegible]

[illegible] nos dum nostri compotes sumus [illegible] [illegible] modo nos in vigilia, atque in somno [illegible]

[illegible] istud esse obscure nisi qui dormiat. Etenim quis non videt quantum inter somnium et vigiliam intersit? nam si aliquando etiam dormientes nobis [illegible] videamur, tamen non [illegible] [illegible], quod numquam in vigilia fit. Neque enim experrecti pendemus animis, an dormiamus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Ex his quæ [illegible] dicta sunt imprimis colliges hanc intimam [illegible] necessitatem [illegible] in rebus [illegible] absque [illegible], seu clare [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]mationem [illegible] [illegible] [illegible] substinenda esset [illegible], neque [illegible] est [illegible] [illegible], quod ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ne Deus sensus fallaces [illegible], aliquæ multæ, quæ [illegible] [illegible] [illegible] quis non intelligit [illegible] secundo et [illegible] [illegible] non semper [illegible] est [illegible] [illegible] [illegible] probabilitatem aut majorem aut minorem. Porro cum [illegible] [illegible] [illegible] sumus, ubi de [illegible] qualitate [illegible] [illegible] [illegible] nos [illegible] [illegible] [illegible]

Postremo [illegible] [illegible] [illegible] [illegible] Deum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nullo modo potest, ejusque culpa in ipsum ejus auctorem Deum [illegible]

De quibusdam generalibus [illegible]

[illegible] clara, et perspicua esse videntur

Primum [illegible] nihil ex eo tamen confici ad dubitandum. Hoc autem ex [illegible] sponte colligitur. Quam multa enim [illegible] dubitare possimus [illegible] nos omnes [illegible] neque tamen dum sani sumus unquam [illegible] in dubium revocare [illegible] potest [illegible] subito [illegible] homines [illegible] plures [illegible] Bruxes [illegible]

[illegible] omnia ex hoc capite deprompta [illegible] Academicos [illegible] grave [illegible]

[illegible]

multa [illegible] tamen [illegible] consultationem [illegible]

P[illegible]

Potest aliquid pro certo affirmari [illegible]

[illegible]

Nam [illegible] affirmatur [illegible]

[illegible] persuadent [illegible] Academici [illegible] affirmandum [illegible]

non posse [illegible] esse dixeris quod [illegible] ex tempore non habebit, [illegible] [illegible]

[illegible] [illegible] disputabatur, atque hoc pacto argumentum [illegible]

[illegible] [illegible] materia [illegible] quae continua esse [illegible] [illegible]

[illegible] Nam si in infinitas partes quaedam divid[i] [illegible] universo par sit oportebit, aut unam infini[tam] [illegible]

[illegible] aliud excedat magnitudine, quorum utrumque [illegible] [illegible]

illo modo, partem omnem quamvis minimam esse extensam esse, atque [illegible]

istis Sequens se se expediturus est, quos omnes Philosophi ne extricare quidem potuerunt [illegible] [illegible]

[illegible]

quidem: an [illegible] propterea [illegible] [illegible]

[illegible] argumentantur [illegible]

[illegible]

[illegible] parte [illegible]

[illegible]

[illegible] ut [illegible] nihil esse [illegible] falsum, et [illegible]

[illegible]

Rtio distinguendo majorem. Concedere debet nihil esse [illegible] [illegible] ex [illegible] atque ex

[illegible] distinguendo, cum [illegible] debet ex solutione contrariorum rationum nego majorem, quod dis-

[illegible] minoris applicatis nego consequentiam [illegible] probatione [illegible] liquet [illegible] responsionis.

[illegible]

[illegible]

[illegible]

R[esponde]o [illegible]

[illegible] non [illegible] [illegible]

[illegible]

[illegible]

[illegible] distinguendo hoc [illegible]

[illegible]

[illegible] [illegible]

[illegible] Enim vero [illegible] quæ [illegible] non solum utile sed necessarium. Sunt enim [illegible] argumenta [illegible] solum sed etiam ingentis pondere, qui [illegible] nostram [illegible] esse [illegible] tantum [illegible] ad ea omnia [illegible] debent, quæ ab Heresiis [illegible]. Quæ profecto [illegible] vel si ad firmam [illegible] contrariarum rationum [illegible] postulare [illegible]

Propositio secunda

Enunciationes aliquæ etiam ab argumentatione pendentes pro certis affirmari possunt, quin opus sit ut certa assensio sustineatur.

Hæc conclusio [illegible] religionem [illegible] nobis [illegible] et [illegible] sunt [illegible] neque ad [illegible] examen argumentationem [illegible]. Quod, quamvis [illegible] videatur Hereticis, [illegible] et [illegible] quo ostenderetur etiam in multis aliis rebus quæ ab argumentatione [illegible] argumentis [illegible] ipsos facile [illegible] quæ [illegible] respondeant [illegible] ab omni vitæ actione atque etiam ab omni cibo et potu [illegible] [illegible] videret [illegible] homines [illegible] quærantque hunc sibi Philosophum esse consulendum quum si aliquid [illegible] sibi [illegible] Philosophi. Quare quod ille [illegible] ut non [illegible] idem pro assensione [illegible] præsertim [illegible] profitentur [illegible] etiam in conclusionibus [illegible] impellat, idemque sit [illegible] et naturæ, voci repugnare [illegible] Romam esse [illegible] non est [illegible] Romæ, quæ de illa nihil ante audierat [illegible] ad [illegible] sibi [illegible] [illegible] esse [illegible] Romæ venisse [illegible] veritatis [illegible] non possit.

Ceterum [illegible] examen [illegible] esset, [illegible] agrestis est, [illegible] pene orbes de his, aliisque [illegible] rebus dubitandum [illegible] hominum neque tam multos harum rerum testes [illegible] [illegible] regulas [illegible] teneant [illegible] [illegible] hominibus contentiant, utrum fortasse decepti fuerint [illegible] [illegible] quem [illegible] [illegible] etiam in rebus ab argumentatione [illegible] splendore percellit animum, ut dicentur velle eiusdem propria sit ac in [illegible] [illegible] cujus status rem propias geramus [illegible] cognitionem Dei per argumentationem ex effectis comparari: quaero igitur ex ipsis [illegible] aliquando [illegible] sit ne Deus. Pudet dicere: quum [illegible] testimonio sponte clament [illegible] eos esse, qui negant esse Deum, aut qui [illegible] [illegible] assentiendum est? quia dum [illegible] proponitur [illegible] etiam rationes, ex quibus [illegible] cognitio [illegible] cum luce mentem illustrant, ut et [illegible] verum esse [illegible] vel [illegible] [illegible] argumentorum [illegible]. Quae cum ita sint, quid prohibet quominus etiam [illegible] [illegible] ita [illegible] [illegible]

[illegible] argumentatione [illegible] [illegible] [illegible] explorata [illegible] [illegible] [illegible] salutis [illegible]

[illegible] in omnibus conclusionibus [illegible] [illegible] dubitandi de iis rebus de quibus [illegible] dubitare ergo [illegible] [illegible] Deo [illegible] [illegible] [illegible] Bellinium esse [illegible] quid aliud id est nisi in totum [illegible] Pyrrhonismum inducere [illegible] [illegible] Multa [illegible] vera videntur, quae postea [illegible] falsa. ergo [illegible] est [illegible]

Rtêo nego [illegible] in praejudicatis opinionibus [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] ne ille [illegible] [illegible] post longam animadversionem existimentur evidentes [illegible] [illegible] apprehendunt non propositionem nostram sed et Religionem et Philosophiam evellunt funditus.

[illegible]

Rtêo [illegible] animo [illegible] continuo [illegible], quemadmodum [illegible]

De veritatis ad [illegible] cognitionem pertinentibus

[illegible] quidem conceptus

[illegible]

[illegible] [illegible] [illegible] [illegible] conceptione [illegible]

[illegible]

[illegible] argumentatione con[illegible] [illegible] sive ejusmodi ideæ claræ, et distinctæ, in quibus [illegible] prima de[illegible] [illegible] sed [illegible] clarè [illegible] in tali latitudine percipiens [illegible] conceptionem addit, [illegible] ad cognoscendum [illegible] [illegible] affirmare enim de re quod [illegible]

[illegible] dici nobis

[illegible] [illegible] sed internum, [illegible] à contrario non possit affirma[illegible] [illegible] [illegible] [illegible] corporis in cujus idea [illegible] percipimus [illegible] [illegible] [illegible] conferendum concludunt. Respondeo, [illegible] [illegible] [illegible] [illegible]. Quod autem in idea rei non percipitur, id [illegible] nec affirma[illegible] neque negari. Similis est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dubio relinquendum. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Propositio

[illegible] [illegible] id quod in [illegible] clarè et distincta [illegible] idea non [illegible]

[illegible] claritate et distinctione [illegible] potest [illegible] intimum [illegible] [illegible] rerum [illegible] claritate et distinctione [illegible] potest [illegible] eadem [illegible] [illegible] de earum existentia [illegible] qui sunt [illegible] [illegible] attributis [illegible] comprehenditur [illegible] rerum [illegible] [illegible] [illegible] nunquam [illegible] [illegible] in cæteris corporibus [illegible] quæ [illegible] animi et [illegible] [illegible] vero in [illegible] [illegible] inter [illegible] [illegible] [illegible] humanis corporibus, quos in [illegible] causa utrasque [illegible] [illegible]. [illegible] vero argumentandi ratio siquidem intima [illegible] clara et distincta [illegible] [illegible]. Quid enim non ne Deus voluit [illegible] componere ut in eo animus esset causa harum omnium motionum in cæteris autem corporibus [illegible] similibus ex una organorum dispositione [illegible] [illegible] in [illegible] [illegible] existimat Cartesius: [illegible] inquiunt [illegible] nulla [illegible] Deum [illegible] [illegible] [illegible] [illegible] Revolvimur [illegible] nam si omnes [illegible] [illegible] [illegible] [illegible] cæteris [illegible] fuerit nunquam [illegible] in qua clara [illegible] idea posita est, reperire [illegible]: nusquam necessariam coexistentiam corporis humani [illegible] animi. Atque id debe[illegible] [illegible] cæteros [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] existentia [illegible] de existentia. [illegible] videamus etiam alterum [illegible] rerum existentia neque potest etiam sine clara et distincta idea ergo et contra. Quæro enim nequid ne suspicari potest [illegible] animas in aliis humanis corporibus [illegible]? sine controversia [illegible] [illegible] qui [illegible] animas in reliquis hominibus [illegible] esse suspicatur quam qui nullam. At quænam hujus rei clara et distincta idea? num ne [illegible] natura [illegible] [illegible] potest nullus? quis dubitat? num quod ad conjecturas attinet si eas ex [illegible] [illegible] et instinctu vis expendere [illegible] [illegible] quidem sunt, sin cum idearum ratione et vi comparare omnino [illegible]. Quæ cum ita sint quid prohibet [illegible] autem [illegible] necessitas nos adducat ad aliquod attributum [illegible] [illegible] de materia [illegible] et [illegible] [illegible] [illegible] potest [illegible] nos a natura moveri, perinde ac si eodem modo ab homine [illegible], et [illegible] [illegible] quoque negare possint quæ [illegible] [illegible] de [illegible] [illegible] [illegible] ostendere [illegible] in nobis

[illegible] reperire quo clare affirmemus, aut negemus [illegible], aut [illegible] [illegible] positum aut aliquam [illegible] tametsi in idea [illegible] nulla [illegible] [illegible] [illegible] naturæ [illegible] ex alio fonte argumenta clari [illegible] quibus id [illegible] ex [illegible] [illegible] et [illegible] [illegible] [illegible] affirmandum [illegible] [illegible].

[illegible] clara et distincta, sed non [illegible] verum [illegible], ergo nec affirmari [illegible]

R[illegible] [illegible] [illegible] [illegible] Philosophus [illegible] [illegible] in quo [illegible] rerum sive idearum connexio et [illegible] ex [illegible] quam habent cum [illegible] [illegible] et [illegible] [illegible] nec habet [illegible] idea [illegible] [illegible] demonstratio [illegible] necessaria est [illegible] [illegible] [illegible] ad [illegible] quæ vitæ [illegible] [illegible] ne affirmandum quidem [illegible] [illegible] [illegible] quandoquidem id more geometrico demonstrari non potest. [illegible] [illegible] in quo plerique [illegible] [illegible] evidentia, quæ in demonstratione [illegible] [illegible] [illegible] mathematicum ad [illegible] afferunt quæ tanta [illegible] [illegible], quasi vero [illegible] argumentis non [illegible] [illegible] debeat in ipsa voce [illegible]. [illegible] [illegible] demonstratio immortalitatis animorum, [illegible] [illegible] [illegible] [illegible] neque tamen [illegible] [illegible] afferri [illegible] [illegible] quod omnibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod in Dei [illegible] aut animos in nihilum [illegible] [illegible] [illegible] non per illam ideam [illegible] obscura sunt affirmanda [illegible] [illegible] [illegible] [illegible], ut animi demonstratio. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sunt certi [illegible] existimetur [illegible] hoc [illegible] quod illis [illegible] est [illegible] [illegible]

Obj. [illegible]. Hoc [illegible] [illegible] [illegible] [illegible], ut [illegible] nemo unquam [illegible] [illegible] convenire possit [illegible] [illegible] affirmandum aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

R[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quibusdam dispositus [illegible] animo [illegible] valeat aut [illegible] [illegible] animo,

[illegible] in multis rebus [illegible] non nisi [illegible], si quaedam [illegible] ideae [illegible] [illegible] exemplo [illegible] dicimus [illegible] in [illegible] [illegible] [illegible] [illegible] clarae et distinctae [illegible] [illegible] placuerit [illegible] [illegible] quod Stoici [illegible] fuerunt [illegible] [illegible] cognitionem illam quae attinet ad [illegible] non minus [illegible] per [illegible] [illegible] [illegible] authoritate opus sit [illegible] [illegible] [illegible] legitima [illegible] ad [illegible] de Religione [illegible] ad unitatem fidei retinendam [illegible] interpretatio necessaria [illegible] [illegible] est [illegible]

[illegible] in [illegible] rerum [illegible] clarae et distinctae ideae non [illegible] aliquid [illegible] affirmare [illegible] non [illegible] [illegible]

[illegible] ideae [illegible] quae non [illegible] Academici, Pyrrhonii [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ideam non habet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non semper [illegible] [illegible] [illegible] [illegible] hominis natura [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], ut in aliis [illegible]

[illegible] de rerum essentia [illegible]

[illegible] de methodi regulis dicturi [illegible]

[illegible]

De methodi regulis.

[illegible] quam primum [illegible] libentius [illegible] ad metaphysicam deducam [illegible] si praestantissimi [illegible] nostri Philosophi Francisci [illegible] exemplum [illegible] hanc de methodi regulis [illegible] ex clarissimo [illegible] desumptam vobis [illegible]. [illegible] in eo genere perfectius fieri posse videtur. [illegible] in quatuor partes distributa est, quarum prima de methodo [illegible], altera de [illegible] hypothesium, tertia de methodo inveniendi, et postrema de methodo docendi. Antequam singulas explicemus animadvertendum est quid methodi nomine veniat. Methodus enim generatim definitur via et ratio inveniendi veri, quod [illegible], et illius explicandi cum jam inventum est. [illegible] methodus est series mentis idearum, [illegible] ratiocinationes ordinantis nos ad inveniendum quod ignotum [illegible], quod [illegible] ad [illegible] exponendum. [illegible] ergo imprimis, quae aliquam veritatem latentem [illegible] docet, ea est, quae [illegible] analysis dicitur, [illegible] resolutio, [illegible] in [illegible] [illegible] [illegible] ad [illegible] continua [illegible] [illegible] descendimus [illegible] [illegible] in examinanda propositione aliqua, ut [illegible] an vera sit, tum in solvenda aliqua quaestione. In utroque casu eadem via tenenda [illegible] debemus ab eo quod proponitur per gradus descendere ad propositionem [illegible] [illegible] utrum illud quod [illegible] [illegible] propositione [illegible] [illegible] colligi [illegible] id quod proponi[illegible] debeat. [illegible] [illegible] plerumque [illegible] nullum [illegible] dubium [illegible] est. [illegible] propositiones [illegible] sunt. Hoc autem [illegible] debemus [illegible]

[illegible] nota [illegible]

[illegible] [illegible] est

[illegible] voces quibus quaestio continetur probe intelligi [illegible],

quo in proposita quaestione utitur. V. c. quaeritur in Physicis causa soni. haec quaestio ut intelligatur [illegible] [illegible] determinanda est. Quaeritur quomodo ego percipiam sonum, quem [illegible] [illegible] difficultas si vocum [illegible] sonus [illegible] [illegible] sonus determinari potest. [illegible] sono [illegible] emittit, [illegible] sonum ego [illegible] [illegible] est [illegible] nervis et [illegible] existit. [illegible] eodem [illegible] [illegible] per sonum intelligitur [illegible] [illegible] facile, [illegible] per sonum [illegible] [illegible] [illegible] [illegible] sonus [illegible] proponere [illegible] [illegible] quaestionis [illegible] quaedam [illegible] quae ad [illegible] pertinent, [illegible] sonum [illegible] [illegible] auditus organum nervus [illegible] in ipso illo organo [illegible] est. Quaestione itaque bene intellecta ad [illegible] [illegible] est.

[illegible]

[illegible] quod a simplici [illegible] [illegible] potest et [illegible] est quod non [illegible] in quaestione [illegible] de sono [illegible] idem motus quem in eo locum habere [illegible] [illegible] [illegible] in ipsa [illegible] et [illegible] ad examen [illegible] quod [illegible] quaestionem [illegible] Quaeritur quomodo ex percussione [illegible] [illegible] [illegible] communicari possit.

[illegible] haec diverse in quaestione [illegible] [illegible] potest [illegible] quaestio in plures partes resolvitur.

Resolutio haec maximam habet utilitatem. [illegible] difficultas semper [illegible] et saepe omnino tollitur [illegible] resolutio quae [illegible] [illegible] Observandum [illegible] id necesse omnino esse, ut [illegible] quaestionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non habet [illegible] [illegible] ad subdivisiones [illegible] transire debet, [illegible] [illegible] membra [illegible] dividendum [illegible]. Haec [illegible] [illegible]

res quæ indicat aliquando [illegible], ut fecimus in exemplo de sono [illegible]. [illegible] in [illegible] ne membrum unum in alio contineatur. quod quidem [illegible] monuimus, ubi explicavimus [illegible] [illegible] quoque ne subdivisionem malo [illegible] oriatur confusio major quam si omnes [illegible] [illegible] confusiones. In exemplo de sono quod examinare incœpimus quæstionem in tres partes [illegible] vimus primo quid contineat [illegible], et [illegible] hæc [illegible]: secundo [illegible] communicatio [illegible] [illegible] ad aurem et quomodo: tertio quid in ipsa aure contingat.

Regulæ [illegible] [illegible] quæ [illegible] sunt, quibus [illegible] [illegible] [illegible] [illegible] singula [illegible] determinatam [illegible] [illegible].

In [illegible] [illegible] debemus in memoriam revocare, quæ dicunt de [illegible] quod [illegible] sunt [illegible] eadem [illegible] quæ ad hoc [illegible] quam minime [illegible] [illegible] [illegible], ut in [illegible] examine [illegible] possunt. [illegible] in exemplo [illegible] primum examinavimus quæ ad [illegible] unum pertinent et [illegible] corpora elastica et quidem sola sonum emittere [illegible] [illegible] [illegible] memoria [illegible]. In examine autem secundæ quæstionis de communicatione [illegible] [illegible] et aurem [illegible] [illegible] [illegible] communicatio [illegible] [illegible] [illegible] est sub sensus cadere [illegible] [illegible] [illegible] [illegible] sensus [illegible] debet, non potest ex [illegible] [illegible] [illegible] [illegible], examinandum igitur quomodo sub sensus cadit. [illegible] [illegible] nihil sensibile emittere [illegible] nihil [illegible] [illegible] et aurem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aurem [illegible] hæc duo [illegible] [illegible] [illegible] in tenebris non sol[illegible] [illegible] [illegible], [illegible] [illegible] sonus [illegible] unde [illegible] [illegible] [illegible] esse [illegible] [illegible] est. Sed quomodo [illegible] vel [illegible] vel [illegible] [illegible] [illegible] esse facile probatur, ergo per aerem et quidem [illegible] [illegible] communicatio [illegible] inter aurem et [illegible].

[illegible] de aure [illegible] est [illegible] [illegible] [illegible] [illegible] aperturam [illegible] [illegible] [illegible] [illegible] membranæ tympanum dictæ obliqua posites. Separant hæc [illegible] [illegible] [illegible] quæ [illegible] [illegible] continet. In hac [illegible] [illegible] [illegible] [illegible] [illegible] ex materia elastica [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] perceptionem son[illegible] [illegible].

Regula quinta. In [illegible] propositionum, [illegible] [illegible] [illegible] [illegible] [illegible] numero de[illegible] [illegible] ut [illegible] perveniamus, quæ contineat id, quod [illegible] quæstione proposita [illegible] possumus.

[illegible] [illegible] quæstione de sono agitur de modo [illegible] in prima propositione habemus motum tremulo partium corporis [illegible] [illegible] [illegible] debere [illegible] [illegible] ex hoc motu sequitur motus [illegible] in secunda propositione habemus communicationem inter corpus [illegible], et aerem [illegible] mediante aere, idest motum per aerem [illegible] [illegible] est aerem, et quidem non translato aere. Hæ propositiones [illegible] conjungendæ sunt determinando quomodo motus per aerem non translatum [illegible] [illegible], aerem attentius considerando [illegible] [illegible] per [illegible] corporis sonori communicari motum analogum cum motu undulatorio qui in superficie fluidi injecto corpore generatur. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] per breve spatium [illegible] [illegible] [illegible] [illegible] locum [illegible] [illegible] [illegible] [illegible] [illegible] hæc si conjungatur cum iis, quæ de campana determinata sunt [illegible] facile [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] motum [illegible] in aere [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vero duæ [illegible] fuerunt propositiones [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] per aerem [illegible] [illegible] [illegible] non translatum [illegible] communicatio inter [illegible] et [illegible] [illegible] [illegible] propositiones [illegible] [illegible] [illegible] [illegible] [illegible] habemus [illegible] [illegible] [illegible] [illegible] aere [illegible] dum est, et hæc propositio [illegible] [illegible] propositione de [illegible] [illegible] [illegible] debet, [illegible] et propositiones omnes ad unicam reducendas haberemus [illegible] [illegible] modo [illegible] debemus. [illegible] [illegible] [illegible] [illegible] tremulo afficitur [illegible] [illegible] [illegible] agitantur [illegible] [illegible] [illegible] [illegible] [illegible] contentæ particulæ [illegible] [illegible] [illegible] [illegible] [illegible] undulatorius [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut superficies in [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] in singulis punctis [illegible] [illegible] aere [illegible] [illegible] [illegible], et propter materiæ [illegible] [illegible], omnis in aere motu tremulo afficiuntur, quem quidem motum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illustrandus methodi [illegible] [illegible] [illegible] accomodatissimum exemplum illud est. ut ex hoc ipso manifestum est regulas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quæstionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dirigenda ad quæstionem solvendam [illegible] [illegible]

determinemus quousque penetrare concessum, ne in eundem [illegible] suspendamur et tentando [illegible] superant nostras [illegible] quod in quadam materia [illegible] possumus [illegible] est satis [illegible] devitemus plurima, quæ dum ea determinare nitimur nullum invenimus viam quæ directe ad certitudinem pervenire possimus nec etiam ad probabilitatem, quæ pro certitudine habenda sit, quomodo [illegible] procedendum est nunc dicemus, ne abutamur hypothesi pro ipso usu [illegible]

De usu Hypotheson

[illegible] hypothesium [illegible] decet [illegible] dari debet [illegible] esse et rationalia [illegible] [illegible] debet explorari [illegible] hypothesis [illegible] enim huic adhærere debemus nisi plenissime de veritate constiterit. [illegible] hæc rationem methodus habere potest sed plerumque ad miserere abutuntur homines

[illegible] examinandum est argumentum, [illegible] quæsitio satis [illegible]

Omne quod per hypothesim detegimus probabile tantum est, magnitudo autem probabilitatis non [illegible] explorare [illegible] ita ut nisi plures dentur, probabilitas nunquam magna sit. posito autem majori horum numero omne dubium removere possum

[illegible] secundo [illegible] quædam [illegible] quæ [illegible] et [illegible] separatas, et inquirimus quasdam causas ex quibus [illegible] satisfaciunt plures hypotheses [illegible] quædam [illegible] in dubium [illegible] examinandæ hypotheses omnes [illegible] [illegible] respondere [illegible] [illegible] ad veritatem pervenire [illegible] contingit, quæ certo modo [illegible] nullum

[illegible] et [illegible] ipse efficit hypothesim explorandam

[illegible] observationes [illegible]

[illegible] aliquid [illegible]

[illegible] [illegible] piam, [illegible] [illegible] [illegible] [illegible] exquisiti [illegible] globum in aliqua distantia [illegible] [illegible] [illegible] 1500, [illegible] [illegible] quadram latitudo major aut minor est pro diverso oculi situ [illegible] [illegible] pendendo circumstantias percipit globum talem rotundum apparere, idest unius evanescere, si plurium [illegible] [illegible] et continuatum per caelum transiret, aut si non [illegible] superficies supra quam oculus elevatur. Posuit [illegible] hypothesim [illegible] explorandum [illegible] saturno dicamdas

Saepe contingit [illegible] [illegible] [illegible] nullam dari quae [illegible] [illegible] [illegible] [illegible] [illegible] sunt, et quidem successive omnes causae quas singulae circum[illegible] [illegible] [illegible] [illegible] donec una detegatur quae [illegible] omnibus [illegible] Peculiaris sagacitas hic desideratur, quamvis aliquando felici casu [illegible] [illegible] nobis [illegible] [illegible]

Res [illegible] quaerit [illegible] [illegible] transferendo ad omnes [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] circumstantias [illegible] [illegible] est. Si vero et his substituit a numero circumstantiarum [illegible], judicium de ipsa hypothesi. Si enim [illegible] [illegible] [illegible] hypothesim, quae [illegible] [illegible] [illegible] [illegible] numero [illegible] omnes [illegible] [illegible] [illegible] potest nunc pro [illegible] [illegible] suo numero [illegible] [illegible] suspicio [illegible] regula sequentis saepe [illegible]

[illegible] quaeritur ipsa hypothesis ad [illegible], et an [illegible] consequentiae deducendae sunt ut novi [illegible] [illegible] detegantur, ad explorandum an hae [illegible] locum habeant.

[illegible] [illegible] de [illegible] [illegible] phaenomena [illegible] observari et cum [illegible] [illegible] convenirent sed phaenomena ex ipsa hypothesi deducta in [illegible] fuere observata [illegible] apparentias [illegible] praedixit [illegible] singularium [illegible] determinavit [illegible] [illegible] [illegible] [illegible] si autem neque [illegible] [illegible] [illegible] phaenomenorum [illegible]

[illegible]

[illegible]

[illegible] hypothesim ad certitudinem reducere [illegible], [illegible] [illegible] [illegible] ad [illegible]

[illegible] observare [illegible] quoddam.

[illegible] quippe praeterea [illegible] suspicamur, quod homines in mente habeant, et quid sensus ad agendum impellat. Circa quod tamen observandum est [illegible] quod [illegible] dicere illum, qui [illegible] hominum [illegible] remotus vixit [illegible] cum paucis tantum hominibus [illegible] totam vitam consumpserit [illegible] attendendum est, quamquam nobis ex circumstantiis notis esse ratiocinandum minime [illegible] nos maximum tamen afferendum.

De methodo synthetica

Synthetica methodus incipit [illegible] ea, quae in me [illegible] quantum ejusdem rei explicationes variae, auditores aut lectores diverse afficiunt; cum dum [illegible] et nihil in eius detur quod non in [illegible] [illegible] quod [illegible] res primo [illegible] generalia [illegible] deinde [illegible] res considerans [illegible] disputatum [illegible] eadem re semper de genere foret dicendum quod molestiam et confusionem pareret [illegible] praesens [illegible] methodo [illegible] est notandum: nam nulli [illegible] res majore ordine proponuntur [illegible]

[illegible] Geometricarum [illegible] vero [illegible] ut [illegible] Primo [illegible] notiones communes [illegible] in dubium revocare [illegible] omnes demonstrant vel [illegible] vel axiomatum [illegible] vel [illegible] per [illegible] definitiones [illegible] definitiones [illegible] jam probatis, ex quibus [illegible] inferuntur [illegible]

Duplex autem praecipue distingui solet demonstrationis species: altera a priori et per causam, [illegible] a posteriori et per effectum. Demonstratio a priori est [illegible] effectus per causam, proprietates per essentiam, [illegible] denique consequens per antecedens clare ostendimus. Demonstratio a posteriori [illegible] per effectus, naturam per proprietates [illegible] [illegible] demonstrare [illegible] [illegible]. Ad hanc [illegible] revocari potest demonstratio per [illegible] [illegible] argumentum [illegible] materia [illegible] accurate et secundum [illegible] methodi leges pertractentur, plures [illegible] quaedam [illegible] ad definitiones, alia ad axiomata, et alia ad [illegible] aut methodum [illegible] pertinebat [illegible] [illegible] illis [illegible] [illegible] [illegible] id quod est [illegible] tradendum vel dicendum relinquit.

De methodo dicend[i].

[illegible] [illegible] habeunt [illegible] omne [illegible] [illegible] modo [illegible] inter [illegible] [illegible] determinare [illegible] [illegible] definimus. De his tamen [illegible] debet [illegible] [illegible] [illegible]

[illegible]

[illegible] [illegible] examinabis et inter se conferendo variorum auctorum [illegible]

[illegible] [illegible] tali solutione tandem [illegible] omnes ideas quae ad [illegible] necessariae sunt. Non autem satis est quod [illegible] ideas nostras explicandas satis nosse, propositum argumentum meditatione [illegible]

[illegible]

[illegible] [illegible] autem regulis [illegible] [illegible] potest [illegible] [illegible] cogitationem [illegible]

acquirere serio sibi proponunt

Regula prima. Ubi primum scientiæ animum applicamus [illegible] debemus ut [illegible] ideas quæ ad hanc pertinent et quidem, quo possemus meliori ordine dispositas, ita ut generalem quamdam ideam totius scientiæ habeamus

[illegible] memoriam [illegible] de ratiociniorum firmitate [illegible] hanc cognitionem acquiramus, aut ordinate acquiram, et tantum historica est, [illegible] systema memoriæ [illegible] debemus [illegible] mentem [illegible] ideas quæ [illegible] explicat. Qui [illegible] extrahere [illegible] suam materiam [illegible] habere debet

[illegible] secunda. Post indicatum primum secundum scientiæ in eumdem est examen, ipsius fundamenta perpendendo, et vim argumentorum examinando, [illegible] quærantur [illegible] potius major vis communicetur nullumque in hoc [illegible] admittendum argumentum, cujus vis non clare [illegible]

Qui [illegible] argumentum in [illegible] admittit cujus simile [illegible] rejicit.

Regula tertia. Ubi jam omnes ideas quæ ad propositam scientiam pertinent [illegible] relationes [illegible]

In hac ordinatione [illegible] in capite præcedente explicata [illegible] habent. Qui hanc tantum [illegible] veritatem [illegible] est et omnia quæ novit cohærent inter se

Regula quarta. Quando quis postea novas acquirit circa hanc scientiam [illegible] ad ideas cum quibus relationem [illegible]

[illegible] satis est novas acquirere ideas quæ ad scientiam, cui animum applicamus, pertinent [illegible] debemus ne ex iis confuso ordine [illegible] Ad [illegible] quod jam in mente [illegible] debeat [illegible] fieri debet, quæ quo frequentius alia nova [illegible]

Regula quinta [illegible]

Quacumque cum cura [illegible] animum applicamus, ubi agitur de integra veritate cog-nitu [illegible] est omnino eadem attentione perpendere ea [illegible] cognitionem et [illegible] errores [illegible] humanam [illegible] debemus [illegible] advertentes omnes nostras aut contrarias defendendas proponantur [illegible] quando [illegible] perpendimus propositionem [illegible] debemus [illegible] sola de causa quia cum nostro systemate non congruit sed [illegible] fundamenta examinanda sunt; si enim valida essent et nostri systematis debilitatem demonstrarent, hoc ipsum rejiciendum foret.

Finis Logicæ

Arte cogitandi ~~[illegible]~~ tradita [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ratiocinationum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] prima Philosophia ab aliquibus ab aliis scientia generalis [illegible] [illegible] [illegible] communiter deffinitur: "Metaphisica sapientia vel scientia est speculativa, quæ circa ens [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ratione cognosci possunt versatur." Et merito quidem sequentem proponimus deffinitionem. Nam sicut sapientia [illegible] debet esse superior quædam scientia est et circa res altissimas, hoc est generalissimas vel excelentissimas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quo nihil est quod magis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] certa et evidens sit, necesse est, ideoque scientia optime appellatur. Neque minus prima Philosophia [illegible] [illegible] [illegible] [illegible] nomen [illegible] [illegible] quæ [illegible] humanæ mentis [illegible] autem [illegible] est [illegible] [illegible] [illegible] cum Logica [illegible] [illegible] pars eadem, prope est cum prima Metaphisicæ parte: utraque enim circa mentis ideas primasque rerum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] subjiciatur ne quæ natura conjuncta sunt methodo segregentur. Cum autem Metaphisica in duas partes distributa sit quarum altera Ontologia hoc est de Entibus altera Pneumatologia hoc [est de] spiritibus tractatio vocatur. Ontologiam imprimis suscipiendam statuimus, tum quia prætius ad [illegible] [illegible] [illegible] sintetica methodi regulas a communioribus et simplicioribus initium sumendum est, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Ontologiam quæ melioris est [illegible] [illegible] [illegible] [illegible]

Metaphisicæ pars prima sive Ontologia.

[Onto]logia quam primam Philosophiam [illegible] [illegible] generalem vel [illegible] [illegible] [illegible] [illegible] ex eo quod prima principia, primasque humanæ mentis notiones circa ens generalissime sumptum [illegible] in omni ratiocinatione utimur ex maximis vel naturalis dici potest vel artificialis

Quemadmodum D[illegible] [illegible] a natura omnes accepere, quaeque sine ullo humanae industriae [illegible] labore [illegible] [illegible] naturalis vocatur, artificialis vero illa in qua animadversio[illegible] [illegible] quaedam adhibetur. Ontologia naturalis dici potest illa quam [illegible] ideas [illegible] in sermone familiari et usu communi hominis [illegible] quarum idearum et vocabulorum [illegible] habent notionem neque accuratam definitionem possunt afferre. Ontologia vero artificialis [illegible] notiones confusas ad distinctas [illegible] et propositiones vagas ad determinatas reducunt [illegible] notiones distinctas et propositiones determinatas [illegible] conferunt ad omnes [illegible] propterea [illegible] Ontologiae artificialis studium nihil est quod pluribus demonstremus cum plane constet [illegible] et [illegible] [illegible] laborem ut ejant [illegible] Philosophicas attingere [illegible]

Caput 1

De ente generatim

Ens generatim [illegible] [illegible] illud definitur quod est res aliqua vel substantia [illegible] [illegible] subsistit. Res enim omnes [illegible] cognitae fuerint [illegible] hoc commune habent quod [illegible] ho[illegible] quam [illegible] Philosophi et entis nomine [illegible] illud quod est. [illegible] entis genera[illegible] [illegible] sumpti ideam [illegible] per [illegible] satis est explicatam. Diximus enim [illegible] rei ideam per abstractionem [illegible] quando non ad omnia quae necessario ad eam rem pertinent de qua cogitamus attendimus, sed ad aliquid [illegible] quod [illegible] ceteris [illegible] [illegible] ideam [illegible] magnitudinem sed ad aliam [illegible] [illegible] considerando [illegible] commune in omnibus rebus quae [illegible] [illegible] attendendo [illegible] entis in genere. In hac entis [illegible] sumpti notione [illegible] intelligitur quod venit nomine essentiae. Cum enim res aliquas consideremus [illegible] [illegible] aliquid [illegible] habere quo ab aliis distinguatur, hoc [illegible] est quod [illegible] vocatur, illud nempe per quod res est id quod est. [illegible] est habere [illegible] puncta aequaliter a centro distantia: nam si tollis hanc punctorum a centro distantiam tollis naturam [illegible] [illegible] [illegible] Philosophis hae est natura [illegible] immutabiles [illegible] circulum considero hanc [illegible] essentiam video, ut singula habeant puncta [illegible] [illegible] [illegible] longius abstraho, vel propius contraho [illegible] [illegible] naturam et essentiam tollo. Cum autem [illegible] affirmo affirmationis [illegible] habeo [illegible]

[illegible] secus [illegible] est. [illegible] Deus habere [illegible] eodem mente [illegible] [illegible]

idem est unum et idem et ita unum et idem et secus esse non potest. Quare ne Deus quidem potest efficere ut circulus sit [illegible] aequidistantia a centro et simul non habeat a centro aequidistantia ut sit et circulus non sit. Esse enim et non esse eodem tempore repugnat in divinis non secus ac in humanis. atque [illegible] divinam potentiam ad talia se extendere [illegible] Deum [illegible] condere [illegible] omnia [illegible]

Caput 11

De non ente et de vocabulo nihil.

Cum de ideavum [illegible] naturam, quas [illegible] Dialectica parte [illegible] cum observavimus quid quid a mente concipitur aut per se constans intelligi aut in alio [illegible] hoc vero modum. et simul quaedam vera substantia et utraque modus quaedam commentitia commentitiasve definivimus nunc de relationibus dicamus quae substantiae et ipsi modi concernunt. [illegible] relationum [illegible] [illegible] duas [illegible] comparatione [illegible] modos externos [illegible] aliquo ordine [illegible] alias [illegible] duos enim [illegible] necesse est qui amet et qui ametur. Negationes item et privationes ad relationes revocamus: negatio enim [illegible] quod non solet [illegible] potest subiecto inesse: [illegible] negamus cogitationem quod lapis non potest nisi [illegible] substantia [illegible] tantum potest [illegible] ideam [illegible] conferendo [illegible] hominis [illegible] Relationes innumerae [illegible] [illegible] Quod hic [illegible] occurrit est ad [illegible] relationes [illegible] non sunt nisi [illegible] ideae [illegible] ideae [illegible] ideae abstractae non habent prototypum extra mentem [illegible] Relationes ergo non existunt [illegible]

[illegible]

[illegible] rationem [illegible] medium [illegible] non esse nomen huic medio dant, qui hoc [illegible] et ab ipso nihilo distinguunt." Dicemus [illegible]

[illegible]

[illegible]

[illegible] aliquid [illegible] nihil

[illegible] vacuum [illegible] non tamen nihil esse affirmant. Licet tamen nihili nullae sint notiones, [illegible] tamen non est negandum nihil vocabulum esse [illegible] excitaret notiones, una enim altera negationem [illegible] in ente [illegible] vocabulum enim non negativum est nihil vocabulum esse quo duae excitantur notiones una entis altera negationis [illegible]

[illegible] Vocabulum enim nihil negativum est vocabula autem negativa abstractum idearum [illegible] significant [illegible] nihil: inquit [illegible] Lockius lib. i [illegible] ante conditum Mundum erat nihil [illegible] notiones deus [illegible] mundi. Quando ergo dicimus nullam affectionem esse nihili, non ita intelligendus est ut sentiamus cum iis qui definiunt nihil per vocabulum cui nulla respondet notio sed [illegible] nihil vocant cum nihil cogitamus, quod est [illegible].

Caput iii

De possibili et impossibili

Possibile vocamus id quod esse potest, seu non repugnat existere: impossibile id quod esse non potest seu quod repugnat existere. Non repugnare dicimus ea, quae simul esse possunt, velut animal [illegible] repugnare autem dicimus, quae simul esse non possunt velut [illegible] quadratum convexum. Hinc duo possibilium seu impossibilium genera statuuntur. Nam alia quidem absolute et [illegible] alia relative [illegible] extrinsece. Ad priora [illegible] esse [illegible] possunt [illegible] non possunt. Ad posteriora referimus quae non tantum intrinsece [illegible] impossibilia sed etiam [illegible] ex relatione [illegible] observandum est possibilitatem et impossibilitatem [illegible] essentialium [illegible] possibilia aut impossibilia intrinsece [illegible] extrinsece [illegible] quaeritur possibile ne aliquid sit aut impossibile [illegible] intrinsecum [illegible] extrinsecum [illegible]

[illegible] notiones impossibilitas [illegible] Sed non idcirco debemus ad [illegible] dellectere et asseramus [illegible] idem [illegible] et non esse impossibile esse [illegible] quod [illegible] Romanum [illegible] [illegible]

[illegible] hic [illegible] ut observatum est Nicolao Malebranchio viro [illegible] quam quam Deus in eo infinitas mentiones [illegible] vellet quod ille omnia possibilia, et quod clarè atque distinctè intelligimus, [illegible] obscure et confuse [illegible] quae nos clarè atque distinctè percipimus velut nos existere, idem simul esse et non esse, totum esse majus sua parte, nullis his [illegible] non superest [illegible] quae est eadem est ex quo eadem [illegible] ipse [illegible] non habet [illegible] in his cognitionibus in Deo certitudo sit major, nostra certitudo non erit, quod ne [illegible] ex Dei sapientia, ex providentia derogat qui nos secundum [illegible] Philosophorum [illegible] [illegible] ut nihil [illegible] complectantur [illegible] omnipotens [illegible] [illegible] est impossibile dicitur. Deus autem omnia facere potest quae [illegible] [illegible] Deus quidem facere potest quod etiam [illegible] Deus se [illegible] mentiri non potest. Quid enim aliud esset [illegible] facere quam se ipsum mentiri, sibique adversari? [illegible] [illegible] [illegible] Deum esse non posse auctorem

[illegible] quod maxime refert [illegible] [illegible] ad errorem [illegible] [illegible] quid Deus possibile facere est quid non, in quo nihil tam verendum est quid ne [illegible] [illegible] in extremum [illegible] [illegible] qui non [illegible] audent Deum esse omnipotentem sed [illegible] [illegible] credere esse pugnantia [illegible] non divinae potestatis [illegible] non possunt. Nam [illegible] certior [illegible] est [illegible] [illegible] si connexum habemus id revera esse factum [illegible] [illegible] Simul [illegible] is ordo [illegible] mentis [illegible] est maximè accomodatus. Si enim a quaestione possibilitatis [illegible] [illegible] ne esset a nobis non [illegible]

[illegible]

[illegible]

[illegible] nihil idem [illegible] esse et non esse et nihil sit [illegible] nihil interpositum, quod in falsis [illegible] contradictione affirmare: aliud enim est id a nobis non explorari, aliud in re non [illegible]

Verū hoc dicam vix ullus res est quam si prius ex aliorum sermone accipere quam ex nostro sensu comperire potuissemus, non [illegible] absurda videretur et pugnantia [illegible] nec parest cuis homo aey[illegible] sermone [illegible] uno notissimo exemplo utar quod inusdam specie pugnantia, quam [illegible] ideae quae in rebus externis similes dicuntur tum errore esse debent tum tanta magnitudine et motu, quanta in rebus est, quis exibere [illegible] nino cuis neque cerebrum capere neque animus naturae diversa preditus sentire posset! Sin vel natura vel lingua similes [illegible] nullo pacto res oculis sunt amplius expresserint [illegible] pugnanta probarentur, facillime ea ratione ideas sunt et omnino similes et non omnino dissimiles. Quod [illegible] coremus idem [illegible] avenit [illegible] in mater [illegible] nihil [illegible] verba [illegible] offere videa[illegible] [illegible] tamen ideas [illegible] animus intuetur dum cogitat velut in quodam speculo cernit omnia quae intelligit expressa [illegible] non [illegible] idem [illegible] in vel quis, ut non [illegible] loquuntur sed a posteriori [illegible] juventutem quadam [illegible] nam ut eo [illegible] pedem [illegible] [illegible] ab [illegible] possibilitate [illegible] [illegible] oculi propter altitudinem et [illegible] [illegible] magna [illegible] sunt hac [illegible] nam [illegible] in rebus [illegible] primum omnium illud video tum et quid nobis Deus [illegible] in tradition[illegible] majorum aut per Ecclesiae judicium [illegible] Paulo "est columna et firmamentum veritatis." Deinde [illegible] effectum [illegible] [illegible] conprobatum [illegible] [illegible] verum esse divino afflatu intelligimus. Non potest multiplicitatem [illegible] in [illegible] rebus [illegible] [illegible] illud ratione [illegible] nobis [illegible] [illegible] Deus [illegible] Movet [illegible] difficultas [illegible] [illegible] quotidiano usu constitis certo observimus, neque nisi [illegible] quae nobis absurda videantur de [illegible] de natura corporum de motu de innumeris aliis rebus de [illegible] quae profecto [illegible] [illegible] alta et recondita videantur sed [illegible] [illegible] [illegible] esse [illegible] quae quamvis [illegible] nobis [illegible] Profecto si [illegible] modulus [illegible] non tot [illegible] [illegible] voluit preponere [illegible] et non quod Deus [illegible] tradiderit, sed quid ipsi [illegible]

[illegible] denique [illegible]

lior ratio est ac planior, ita non [illegible] relictarum conficiendis expeditissima atque [illegible]

[illegible] Joann. vi. Cum enim admirabile illud, ac plane di[illegible]

[illegible] Judaeis exponere cepisset ut mos curiosorum est, statim vehementer quando

[illegible] id non esse

[illegible] quod antea dixerit [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] illa non pugnent investigemus? egregie et copiose de hoc re Chrisostomus

[illegible] Deus [illegible]

[illegible] vel penitus est hujusmodi objiciendum [illegible] enim divinae sententi[illegible]

[illegible]

[illegible] Deo [illegible]

[illegible] Paul [illegible]

[illegible] haec stultitia prudentior omni sapientia est. Quae enim aeterna illa sapientia

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] non oportet ex bona fide respondendum et admittendum est: [illegible]

[illegible] et rationes [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Lemonnierium [illegible] repugnare non puto, quæ vero [illegible] hominum facultati est maxime [illegible] malitia [illegible] suam ætate evulgata [illegible] est nova [illegible] Bosuet [illegible] multis hæreticorum [illegible] doctrina. hanc tamen ille [illegible] rationem secutus est [illegible] significavit [illegible] [illegible] libros [illegible] [illegible] librorum [illegible] est non [illegible] [illegible] obscuritate [illegible] et [illegible] [illegible] [illegible] [illegible] bonorum [illegible] [illegible] [illegible] [illegible] liberum [illegible] quod bonum [illegible] [illegible] est [illegible] ambo vero [illegible] [illegible] genere [illegible] [illegible] sit [illegible] et [illegible] [illegible] moralis [illegible] quod possibile quidem est intrinsece, sed tamen [illegible] naturæ [illegible] hominum [illegible] [illegible] naturam [illegible] [illegible] prædictus [illegible] probabilitatem [illegible]

Caput IV

De necessario, et contingenti

Necessarium dicitur id cujus oppositum impossibile est, seu contradictionem involvit. [illegible] [illegible] [illegible] contrarium [illegible] [illegible] moralis [illegible] ad conditionem impossibilitatem [illegible] pro necessario [illegible] necessario [illegible] necessarium [illegible] essentia [illegible] est, quod [illegible] existere [illegible] autem [illegible] habet immutabilitatem [illegible] [illegible] non esse, [illegible] quod ex necessitate naturæ determinatur [illegible] omnia [illegible] non [illegible] necessitate naturæ [illegible]

contingens opponi ei necessario, quod absolute necessarium est, non autem necessario hypothetice [illegible]. Necessitas enim hypothetica in se contingens est, cum ejus oppositum contradictionem non involvat [illegible] in data hypothesi [illegible] dependet [illegible] quod in hypothesi [illegible]. Quod idem [illegible] et de necessario [illegible] contradictionem [illegible] cavendum ergo valde est [illegible] hypotesi cum et moralem necessitatem cum [illegible] confundamus, quod aliqui tum Philosophi tum Teologi [illegible] in rebus difficillimis [illegible]

Caput V

De rerum duratione et tempore

[illegible] habet et finem [illegible] initium et finem [illegible] æternitatem [illegible] finem negamus, quo [illegible]

[illegible] quæ examinanda veniunt est utrum durationis nomen æternitati possit convenire [illegible] quæstio videndum est quænam notio huic vocabulo subjiciatur. Cum enim durationis notio [illegible] in duratione [illegible] possumus. Metaphysicam [illegible]. Hæc est successio [illegible] durante qualis cernitur in hoc universo, in quo alia generantur, alia intereunt; et satis patet hujus modi successionem non esse in æternitate: [illegible] continuatio [illegible] quæ per abstractionem [illegible] corporeum [illegible] videtur; et in æternitate hanc esse nihil prohibet, imo necesse est. Utrum ergo [illegible] æternitati conveniat ex ipsa vocabuli definitione satis apparet.

[illegible] ex [illegible] durationis [illegible]

[illegible]

[illegible] VI

De identitate

Dum est res, quæ durant attendimus ipse hæ mutari percipimus alias modo hui in se considerates mutatas [illegible] Quamdiu res non mutatur eamdem hanc dicamus et omni alia distinctam unitatem et identitatem [illegible] [illegible] nihil eaque eodem tempore esse in Cælo tum in venerabili Eucharistiæ Sacramento vere adesse [illegible] et hanc in Philosophia rationem ... [illegible] probare conantur hanc esse identitatis naturam ut eadem res non nisi uno in loco eodem tempore esse possit, quæ autem in diversis locis eodem tempore [illegible] [illegible] Joannes [illegible] genus cujusdam identitatis [illegible] et eamdem in locis [illegible] eodem [illegible] [illegible] essentiæ identitatis [illegible] Joannes autem Lockius [illegible] [illegible] Philosophus debet [illegible] dum et ipse hanc [illegible] mus quam illi auctores in oppugnanda.

Propositio prima

Eadem numero res uno tempore pluribus in locis quod ad essentiam identitatis attinet esse [illegible]

Constat primo Deum unum et eumdem esse nihil ominus in locis omnibus semper esse et eum [illegible] [illegible] Deum [illegible] [illegible] identitas [illegible] sis locis ambientibus respondere, atque ut præclare tenent Philosophi. De cæteris Spiritibus præter [illegible] [illegible] Quidam propterea negatur, eamdem rem eodem tempore in pluribus locis a Deo constitui posse nos explicationem quia id phantasiæ nostræ [illegible] [illegible] nec concipere quidem possumus [illegible] Dei [illegible] [illegible] affirmantur [illegible] quidem, quæ sunt similia hoc nomine debent [illegible].

Præterea eadem res [illegible] Propterea negant adversarii [illegible] multitudo præsentiæ in loco debet [illegible] [illegible] est præsens atque tolli identitas; atque hæc ratio vel valere debet etiam in successione loci vel valere non

[illegible] ullo modo. ergo si eadem omnino res potest esse diverso tempore in locis pluribus, poterit etiam eodem tempore. Prob. minor. Cum res diverso tempore mutat locum multiplicat etiam diverso tempore relationes ad locum; atqui nihil hominus non multiplicatur ipsa res quamvis multiplicentur præsentiæ; ergo etiam si eodem tempore multiplicentur præsentiæ non ideo res [illegible] multiplicabitur. Prob. consequentiam. [illegible] est contra præsentia [illegible] uno exemplo [illegible] [illegible] multiplicari individuum [illegible] [illegible] eodem tempore [illegible] sibi necessario individuum eodem tempore. At [illegible] duratione [illegible] momentorum [illegible] multiplex sit non facit tamen [illegible] multiplicetur [illegible]

[illegible] cum ad unum devenerit sint [illegible] hæc duo esse valde [illegible] temporis sibi succedunt præsentiæ in loco in uno, unique momento [illegible] et unum individuum; [illegible] autem [illegible] eodem tempore [illegible] præsentia [illegible] Non [illegible]

[illegible] momento [illegible] præsentiæ cum individuo quantum adversarii esse volunt [illegible] [illegible] eodem tempore non possunt multiplicari præsentiæ quin eodem tempore multiplicetur res præsens [illegible] eodem [illegible] tempore multiplicando [illegible] [illegible] de homine [illegible] locis fuerit dicunt [illegible] hominem decem habuisse relationes ad locum non tamen decem homines [illegible] ad unum eundemque extitisse, atque successivas, ut quot multiplicant præsentias, quin successive multiplicent [illegible] multiplicandi [illegible] [illegible] ad [illegible] non [illegible] eundem hominem fuisse in locis illis diversis successive nos contra eundem hominem esse diversis in locis [illegible] eodem tempore [illegible] sint eodem tempore præsentiæ [illegible] [illegible] in loco fateris esse præsentias successivas [illegible] fieri posse [illegible] illud etiam non posse fieri quemadmodum Deum [illegible] individuum idem in pluribus locis [illegible] [illegible]

Propositio [illegible]

Plures res eodem tempore eodem omnino in loco divinitus esse possunt, quare nec ex identitate loci pendet essentia identitatis individui, nec ex diversitate loci divers[illegible] [illegible] individui essentia

[illegible] Pr[illegible] theologorum pars docet Dei substantia est ubique; atqui in iis locis, [illegible]

Deus est sunt etiam res creatæ a Deo productæ, ergo ex [illegible] loci non [illegible] identitas [illegible] aliter in [illegible] [illegible] includimus qui [illegible] omnes a Deo per essentiam [illegible] qui negant

Præterea [illegible] tantæ in eodem omninæ [illegible] temporis esse [illegible] ergo [illegible] Probo consequentiam. Unum punctum temporis continere potest et continet diversas rerum durationes, ergo etiam unum punctum loci continere potest diversarum rerum præsentias. Probo consequentiam. [illegible] unum [illegible] temporis [illegible] [illegible] individuum [illegible] durationes [illegible] substantiarum tempore divisarum ergo [illegible] [illegible] cur [illegible] loci [illegible] [illegible] [illegible] diversarum rerum [illegible]

Propositio [illegible]

Joannis Lockii doctrina de identitate et diversitate [illegible]

Fama [illegible] quidem Philosophorum [illegible] [illegible] existimatio magna [illegible] legere. Primum igitur constantiam Lockii requiro, qui [illegible] in libro de intellectu humano negat ea quæ per se clara sunt, [illegible] corpus [illegible] qui explicare conatus quid sit motus, quid soliditas, quod [illegible] res sub [illegible] idem tam multa verba fecit de identitate et diversitate quæ [illegible] ratione nihilo minus clara atque aperta [illegible] Deinde singula conferamus doctrinæ [illegible] [illegible] nostra. Is igitur libro II cap. XXVII [illegible] scribit "impossibile est et eodem tempore [illegible] eandem [illegible] res in [illegible] [illegible] existat" [illegible] substantiâ [illegible] Dei [illegible] intelligentiam finitarum et [illegible] Deo [illegible] "Deus est ubique" [illegible] substantia [illegible] [illegible] Deus, [illegible] in divisione substantiæ primum [illegible] non solum in [illegible] [illegible] "Deus est ubique" [illegible] impossibile est, ut duæ res, [illegible] generis [illegible] "in eodem [illegible] existant" [illegible] [illegible] consectarium [illegible] [illegible] Philosophis [illegible] etiam [illegible] Lockio adversatur. Nam libro II cap. [illegible] tradit "[illegible] [illegible] se invicem a loco trudere, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] adversus [illegible] invicem moventur soliditatem appello."

[illegible] [illegible] [illegible] impenetrabilitatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est magis [illegible] ad [illegible] hanc [illegible] [illegible] quia [illegible] [illegible] rerum [illegible]

[illegible] vocabulum [illegible] [illegible] [illegible] [illegible] [illegible] sentiat [illegible] [illegible] soliditas, quae est [illegible] [illegible]
"[illegible] fortasse [illegible] potest soliditatem [illegible] quam [illegible] [illegible]" Hactenus ille. Nunc quaeso [illegible]
[illegible] [illegible] [illegible] loco [illegible] [illegible] [illegible] in generis [illegible] non posse[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] soliditatem, quam Lockius [illegible] [illegible]
"[illegible] [illegible] [illegible] in locum suum [illegible] [illegible] [illegible] [illegible] [illegible]"
etiam quae [illegible] [illegible] [illegible] [illegible] corporis loco, postremo [illegible] "[illegible]" inquit "ex omnibus aliis ideis
"[illegible] [illegible] esse corpori maxime [illegible] [illegible] [illegible] cum eo connexionem habere" (notate quaeso verba
[illegible]) "adeo ut in sola materia reperiatur"! Nunc [illegible] Lockii locum ergo: si soliditas in sola materia [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ergo duae substantiae spirituales [illegible]
[illegible] [illegible] loco eodem tempore nequeunt esse, quoniam in iis [illegible] impenetrabilitas, quemadmodum quoque
[illegible] soliditate confundit [illegible] [illegible] [illegible] impenetrabilitatem [illegible] non [illegible] [illegible] [illegible]
[illegible] [illegible] esse [illegible] [illegible] [illegible] [illegible] ex soliditate [illegible] [illegible] cum
[illegible] [illegible] [illegible] [illegible] non potest in eodem [illegible] et locum esse, et alios [illegible] [illegible]
Locum [illegible] [illegible] [illegible] [illegible] tamen [illegible] [illegible] omnibus [illegible] [illegible] [illegible] [illegible]
cap. XXIII para. XXXI [illegible] [illegible] [illegible] nullam [illegible] [illegible] [illegible] [illegible], quae [illegible] [illegible]
"spiritum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in eodem [illegible] simul [illegible]" Quibus omnibus [illegible], Lockii doctrina plane [illegible] est.

[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] in locis diversis, [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] contrario [illegible], certam habemus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] fuerint [illegible] nullum tibi [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] fit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non possint [illegible] [illegible]
[illegible] [illegible] [illegible] vel [illegible] [illegible] diversitates tamen [illegible] [illegible] [illegible] [illegible] restituat identitas,
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] in [illegible] [illegible] fuerit, quod [illegible] tamen non [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] quo si Atomus in diversis locis replicata [illegible] si Mundus ex diversis atomis totus [illegible] [illegible] [illegible] loco compenetratur [illegible] ad [illegible] [illegible] [illegible]

Rtiô ad primum [illegible] [illegible] [illegible] loci, alia argumenta nos cogere, ut numerum [illegible] atque innumerabilem atomorum [illegible] Mundi esse credamus. Primum enim [illegible] [illegible] [illegible] [illegible] Zenonis [illegible] [illegible] uno [illegible] [illegible] replicatur, sed omnes creatæ a Deo traduntur neque eadem in pluribus locis [illegible] [illegible] sed aliæ ab aliis diversæ, velut cum dicitur "divisit aquas ab aquis". Præterea si omnis est hominum sensus [illegible] natura inditus totidem esse [illegible] in Mundo [illegible] quot [illegible] [illegible] [illegible] quo per replicationem præter legem naturæ esse atque [illegible] [illegible] [illegible]. Rtiô ad secundum distinguendo [illegible] [illegible] [illegible] Mundus compenetrari potest in uno puncto, si soliditas, ex qua impenetrabilitas oritur, sit essentialis [illegible] [illegible] corpori, nego. Deus enim non potest essentias rerum mutare, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod tandem in eo [illegible] esset absurdi[1] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sententiam [illegible] [illegible] [illegible] [illegible] substantias quidem generis [illegible] [illegible] [illegible] ac si [illegible] esset spirituum, ac corporum actio. Ceterum alias examinabimus quid sit ista soliditas, quam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] probare videtur, ac minime [illegible] [illegible] intelexit.

Obiês. [illegible] Rest. [illegible] ideæ communi adversatur ergo est [illegible] [illegible] [illegible]. Percipere [illegible] [illegible] possumus quemcumque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] præsen[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ergo [illegible] [illegible] ideæ communi adversatur.

Rtiô [illegible] [illegible] [illegible] [illegible] ideæ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Projecto [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] examinatum [illegible] [illegible] [illegible] quemadmodum eadem res in diversis locis eodem tempore esse possit, cum usu quotidiano connexum habeamus, diversitatem [illegible] individuorum etiam diversitatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de Deo [illegible] [illegible] et singulos in omnibus locis [illegible] statim enim in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] et simplicitatem Dei [illegible] [illegible] [illegible] habemus intelligentiam, idem est [illegible] [illegible] [illegible] debent Heretici. Quod si [illegible] [illegible] [illegible] [illegible] [illegible] videat [illegible] [illegible] si [illegible] [illegible] [illegible] [illegible] a Deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quid tam [illegible] humano [illegible] [illegible] [illegible] Deus ex

ex nihilo creatio [illegible] verbo [illegible] [illegible] adversariis [illegible] [illegible]

[illegible] nunc obiter [illegible] illud [illegible] semper ante oculis habent [illegible]

[illegible] posse, quod nos fatemur investigare non posse". Etenim nimis parum posset Deus si tantum

[illegible] nunc intelliguntur neque infinita esset ejus vis si brevissimis humanæ mentis terminis

[illegible]

[illegible] Lockius negat duas res eodem genere [illegible]

[illegible] Deum [illegible]

[illegible] aliis [illegible] contrarium dicit [illegible] tantum inter Deum, et cæteros spiritus [illegible]

[illegible] est infinitas quam soli Deo [illegible].

[illegible] non tam verba, quam res attende [illegible]

[illegible] verbo [illegible] quod cum [illegible]

[illegible] spiritus [illegible] Deum posthac in diverso genere [illegible]

[illegible] eadem, perfectiones, [illegible] Deus [illegible]

creatis mentibus habet communes, non tamen est ejusmodi ut possit genus mutare, juxta illud [illegible]

[illegible] principium "plus et minus non variat speciem" Quid enim si corpus infinitum existere posset [illegible] genere

[illegible] corporibus in linea infinita [illegible] linea finita [illegible] multo magis

contra Lockium valere debet qui nullam habere [illegible] finitatis, sed tantum nega-

tivam [illegible]. Ille libro II cap. XVII, parag. XVIII inquit "nulla [illegible]

[illegible] Deum generis diversi [illegible]

[illegible] Lockii [illegible]

Quæres quid [illegible] identitas [illegible] diversitas: hactenus enim quid non sit diximus, quum [illegible]

[illegible] enim [illegible]

[illegible] non confundamus, et simul [illegible] unum eumdemque sub-

[illegible] diversos modos, et relationes sub [illegible] posse. nemo [illegible] habet in terris est qui non teneat quid sit

idem quid diversum [illegible]

[illegible] debebimus [illegible] docere quid sit [illegible], quid non [illegible]

[illegible]

[illegible] verborum [illegible]

De causa et effectu

Ubi res mundi mutari videmus et has initium habere consideramus [illegible] causæ et effectus [illegible] quod [illegible] est [illegible] effectus [illegible]

[illegible] in se propriæ existentiæ principium habet et est quia non potest non esse [illegible] existentiæ principium habet [illegible]

[illegible]

Causa distinguitur [illegible] a conditione [illegible]

[illegible] in solvendis quæstionibus majoris momenti usum habent.

[illegible] effectus producitur [illegible] effectum præstandum; quare [illegible] effectus producatur [illegible] omnibus [illegible] quam ipse effectus demonstrare potest [illegible]

[illegible] Omnis ergo effectus habet causam a qua necessario pendet, sed necessitas diversa [illegible] diversis [illegible] clara est et similem. et inde sequitur non dari causam indifferentem, [illegible] potest, aut non [illegible] [illegible] considerabatur quare causa unum quam alterum obtineat. Causam liberam talem tamen esse [illegible] [illegible] potentia [illegible] autem continentur omnia requisita, quibus positis effectus datur. [illegible] liber [illegible] observata [illegible] tractanda erunt. [illegible] [illegible] de omni [illegible] affirmari possunt. Neque ex iis, quæ fortuita, aut a sorte, pendere dicuntur [illegible] deduci potest. Nihil enim est fortuitum, nulla datur sors, nisi relative ad ignorantiam nostram. Non [illegible] ex iis, quæ diximus universaliter concludendum est [illegible] esse illud, quo posito ponitur effectus. Si duo effectus ab eadem causa pendeant, ubi ponitur unus ponitur alter: unus tamen non est causa [illegible] [illegible] vicinum cum globo plumbeo conveniente [illegible] pulvere, violenter globus movetur [illegible] [illegible] aliquando unum pro causa alius [illegible] libræ [illegible] [illegible] non est in [illegible]

[illegible] causam initii effectus A [illegible] est causa B effectus B [illegible] A hoc [illegible] B B [illegible] [illegible] non dari causarum progressum in infinitum [illegible] [illegible] ex præcedente deducitur. Sed non eodem modo [illegible] Mathematici et [illegible] [illegible] [illegible] [illegible] quod [illegible] finitum [illegible] quod [illegible] numeris [illegible] sed numeris exprimi potest. Sed qui [illegible] [illegible] attendunt et eo respectu [illegible] Metaph[illegible] [illegible] [illegible] exprimi potest "nullum dari [illegible] sine initio" sed [illegible] [illegible] terminum quod ex natura [illegible]

[illegible]

aut alterum ergo illud quod est [illegible] o est esse; et hoc aliquid determinatum est quod non potest non esse [illegible] amplius est idem determinatum quid: hoc autem non potest non esse, et mutatio est [illegible] bilis [illegible] immutabile [illegible] mutatur [illegible] unus statim mutatio evanescit [illegible] quod mutatur et aliud [illegible]: sed quod non potest, quod non potest non esse [illegible] [illegible] initium habet [illegible] non [illegible] "nihil [illegible] quod prius non fuerit in causa"; quod non [illegible] intelligendum est [illegible] in causa contenta fuisse, sed [illegible] quod ad effectum producendum requiritur. Hoc secundo sensu regula hæc universaliter vera est, sed nihil nos docet. quis enim ignorat causam esse causam?

[illegible] quod recentiores [illegible] sed [illegible] vero [illegible] Philosophus [illegible] tanquam [illegible] in Philosophia [illegible] tatem vel [illegible] rum Platonis [illegible] et Aristotelis [illegible] Rationis [illegible] sufficientis [illegible] designatur unde intelligitur cur aliquid sit aut tale sit sive de essentia sive de existentia [illegible] loquamur [illegible] quomodo quod aliquo modo est. Verum quid aliud hoc est ab eo quod necessarium [illegible] volunt in eo causam [illegible] ne sufficiente distingui, quod [illegible] utrumque existant [illegible] ratio vero [illegible] et [illegible] existimamus nos [illegible] eam posse [illegible] buentes [illegible] vocabulo [illegible] sufficiente [illegible] sit [illegible] recentiorum Philosophorum [illegible]

Caput VIII

De perfectione [illegible] bonitate [illegible]

[illegible] numero, et [illegible] [illegible] respondent [illegible]

[illegible] unitas et simplicitas, aut [illegible] nulla sit possibilis perfectio, quæ in ea nulla non insit; [illegible]

[illegible]

[illegible] eo [illegible] amplius, [illegible]

Veritas vel est naturalis vel moralis [illegible] Metaphysicam [illegible]

[illegible] essentia [illegible] ideæ [illegible] æternæ, seu essentiæ archetypæ intelligibili congruens. Moralis [illegible] [illegible] externum [illegible] [illegible] moralem [illegible]

congruentia enunciationum rationalium atque nominalium cum rebus.

Bonum aut absolute aut relative dici solet. Illud continetur ipsa entitate rei, idest ipsius rei [illegible] [illegible] hoc vero est id omne, quo bonum rei absolutum [illegible] per [illegible] conservari aut perfici potest. Ita bona quæ [illegible] dicimus in se, [illegible] bona [illegible] sunt, si vero ad res referantur bona et mala esse possunt. Jam vero malum absolutum nec est [illegible] [illegible] nec [illegible] potest: at malum relativum dicitur [illegible] Bonum [illegible] convenientia actionis liberæ cum lege: malum vero morale est discrepantia actionis liberæ a lege.

Pulchra [illegible] solent quæ perfectione, unitate, ordine, et proportione constant. [illegible] [illegible] [illegible] Dicitur [illegible] [illegible] [illegible] [illegible] [illegible] pulchrum vocari potest [illegible] pulchritudinis autem tum est [illegible] quam hominis. Nemo de hac melius Platone disseruit [illegible] [illegible] Dialogi Phædrus [illegible] [illegible] [illegible] [illegible] quamdam, quæ animum visu, auditu, et ratione movet. De origine vero pulchri [illegible] Socrates [illegible] participatione [illegible] æternæ et pulcherrimæ [illegible] [illegible] dixit [illegible] in Hippiam majorem [illegible] "Pulchritudo" inquit "nihil aliud est quam [illegible] boni [illegible] [illegible] quæ [illegible] [illegible] bonum [illegible] [illegible] [illegible] Quo [illegible] quaedam divinæ lucis [illegible] [illegible] "ad bonum et ad bonum sempiternum [illegible]" [illegible] [illegible] [illegible] [illegible] in Platonicorum scholis audiendus [illegible] "dicendi gravissimus auctor Plato [illegible] [illegible] et [illegible] semper esse, et ratione et intelligentia [illegible] [illegible] [illegible] [illegible] [illegible] esse uno et eodem statu". Hinc ipsum passim sæpe Augustinus [illegible] [illegible] rerum [illegible] [illegible] qui inde Dei existentiam probare [illegible]

Verum cum de pulchritudine [illegible] homi[illegible] non quod actiones vel quod capita [illegible] [illegible], eandemque esse apud omnes pulcri rationem? Profecto idea pulcri vel est forma quædam [illegible] [illegible], tamquam in [illegible], vel est ipsa perceptio. Nequit hoc ultimum dici. Jam constat per [illegible] [illegible] varias esse et inconstantes, primum vero tam est absurdum [illegible] illud unde hoc consequitur [illegible] animas nostras [illegible] [illegible] [illegible] [illegible] nec in corpora detrusas, quemadmodum nunc sunt [illegible] [illegible] in altera vita admissa.

Psycholo[illegible] seu tractat[illegible] de anima hum[illegible]

Postquam ea quæ ad ens generatim sumptum pertinent, pro tem[illegible] et pro disputationis usu satis [illegible] explicavimus tum [illegible] [illegible] [illegible] postulat [illegible] perspic[illegible] [illegible] tum quæstiones quæ ad ens omnium præstantissimum spectant, ad [illegible] [illegible] [illegible] humanam mentem quæ altera Metaphysicæ pars est et [illegible] [illegible] [illegible] [illegible] hæc est a veteribus [illegible] [illegible] [illegible] nomine de [illegible] [illegible] [illegible] [illegible] subsistunt, alii de humana mente [illegible] significant. Hæc posterior [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] præstantium demonstrat [illegible] [illegible] [illegible] de necessitate, [illegible] pluribus [illegible] [illegible] [illegible] nihil [illegible] [illegible] magis utile [illegible] veteres [illegible] tribuerant [illegible] [illegible] [illegible] nostros excitando moveamur ad studia nostra [illegible].

De natura mentis humanæ

[illegible] in hac tractatione quæ[illegible] [illegible] primum utrum mens humana spiritualis sit, deinde utrum sit immortalis, demum utrum semper cogitet an percipiat aliquid. [illegible] esse [illegible] ex veteribus [illegible] quorum deliramenta [illegible] memoria [illegible] [illegible] ex recentioribus vero [illegible] [illegible] [illegible] [illegible] sed nos abhor[illegible]. Contra hos omnes semper pugnaverunt, et pugnant melioris notæ Philosophi, qui non ad veritatem sed ad [illegible] [illegible] volunt: quibus vero [illegible] [illegible] viribus pugnant in hac tota tractatione [illegible].

Propositio prima

Mens [illegible] [illegible] [illegible] [illegible]

materia vel corpore distinctam atque diver[illegible].

Illud imprimis animadvertendum est, [illegible] aliquod esse [illegible] perceperimus, videlicet nobis animadvertentibus [illegible] cogitare [illegible] [illegible] vero [illegible] [illegible] vel ratiocinatione continet manifestum est [illegible] affirmare non possumus quin eodem aliquam aliquis cogitet [illegible] [illegible] est principium illa substantia, quam nos mentem humanam appellamus. Inter [illegible] habemus [illegible] mentem humanam seu principium illud quo [illegible] [illegible] neque aliud in quaestionem vocandum est nisi [illegible] principii natura.

Probamus ergo primo naturam ejus esse materiae, vel corporis naturae distinctam prorsus, atque diversam. Si enim non est distincta atque diversa vel ipsum principium corpus est vel corporis proprietas qualitas affectio, atqui principium cogitandi esse non potest vel corpus vel corporis proprietas, qualitas affectio; ergo natura ejus est a corporis natura penitus distincta, atque diversa. Propositio [illegible] [illegible] [illegible] in propositione minori [illegible] principium cogitandi est corpus, vel corporis proprietas, qualitas affectio. [illegible] ex his duobus [illegible] est aut totum corpus cogitare, aut partem corporis [illegible] [illegible] totum hominis corpus cogitare nemo, nisi insaniat, pronunciabit. Si enim totius corporis [illegible] [illegible] [illegible] vel pede vel [illegible] [illegible] cogitatio esset, [illegible] cum tamen [illegible] est [illegible] [illegible] [illegible] pars corporis [illegible] [illegible] aut est composita et divisibilis aut simplex et indivisibilis [illegible] [illegible] [illegible] corpus, et corporis pars quaelibet quae non est substantialiter [illegible] est essentialiter composita, et divisibilis. Deinde pars illa simplex, et indivisibilis [illegible] vel non [illegible] [illegible] [illegible] [illegible] [illegible] solvendum, nec illa [illegible] aliquid [illegible] [illegible]

[illegible] [illegible] in omnibus contra [illegible] vel [illegible] et totali [illegible] principio est [illegible] vel nasci. Si animum ergo [illegible] cogitandi principium [illegible] in nobis quod est contra experientiam [illegible]

[illegible]

[illegible] cum [illegible] totum [illegible] [illegible] [illegible]

[illegible]

Probatur secundo [illegible] cogitandi non esse [illegible] corporeum [illegible] ideo [illegible] rationes [illegible] ratiocinatio non [illegible] motionibus nervorum ejusdem: secundo [illegible] esse debet inter [illegible] divisibile. utrumque est falsum. ergo principium cogitandi non est corporeum. Probatio [illegible] habere debet [illegible] quorum [illegible] Obes [illegible] et [illegible] omnes [illegible] Itaque [illegible] convenit inter partes perceptionem judiciumque fieri non aliter [illegible] motionibus [illegible] quod corporeum vocatur hoc autem ratione non [illegible] ratiocinationem [illegible] sermonem [illegible] rum earumque relationum perceptio: sint ergo duæ ideæ quæ conferri debeant inter se, quoniam singulæ per [illegible] motionibus fiunt, et existunt duæ ideæ [illegible] distinctæ ob [illegible] res debent motiones distinctæ has motiones [illegible] B C [illegible] duarum idearum [illegible] motio [illegible] duobus aliis B et C diversa atque distincta: duæ enim ideæ distinctæ cum sint [illegible] non potest [illegible] referre [illegible] inter se [illegible] B C [illegible] tres motiones A B C Jam motiones illæ aut fiunt eadem parte [illegible] bili aut divisibili: si in parte indivisibili, aut fiunt eodem tempore aut diversis temporibus: dato enim [illegible] [illegible] neque [illegible] in parte indivisibili eodem tempore [illegible] dato quod [illegible] fieri possit [illegible] fieri posse [illegible] videtur. Sed neque in eadem parte indivisibili [illegible] motiones diversis temporibus [illegible] fiat eodem tempore coexistere debent tres illæ motiones. [illegible] intelliges [illegible] quoniam primo [illegible] B secundo [illegible] B [illegible] C [illegible] B [illegible] C [illegible] secundo observaretur [illegible] B [illegible] relationem [illegible] tempore, primo non secundo et multo minus tertio quo neutra idearum menti observaretur. [illegible] diversis temporibus non fiunt in parte indivisibili [illegible] A, B, C, neque eodem tempore fieri [illegible]

[illegible] in eadem parte indivisibili [illegible] fieri in parte divisibili. In parte autem divisibili [illegible] fiunt eodem tempore aut diversis temporibus non diversis temporibus [illegible] coexistere debent eodem tempore sed neque eodem [illegible] in parte autem divisibili tres motus eodem tempore [illegible] possunt [illegible] [illegible] motibus [illegible] secundo [illegible]

[illegible]

Ad primam partem sub secundum [illegible], in qua probandum est [illegible] non [illegible]

[illegible] solididitatis [illegible]

[illegible] sive motus ille sit quietis sive motus [illegible] in [illegible]

[illegible] moveri [illegible] aliquam mutationem [illegible]

[illegible]

[illegible] B C D E. Quoniam ideæ sunt [illegible]

[illegible] solididitatem [illegible]. [illegible] ergo [illegible] solididitate [illegible]

[illegible]

[illegible] ubi patet [illegible] apprehenditur ergo: apprehendi autem non potest [illegible] [illegible] quatuor partes P Q R S [illegible] illis quibus apprehenditur. Hoc posito [illegible] partes non [illegible] B C D E [illegible] quisque singulas, adeoque actio A non erit [illegible], sed quatuor [illegible] [illegible] in uno [illegible] [illegible] cum divisibilitate adeoque [illegible] [illegible] non [illegible]

Ex his quae dicta sunt [illegible] omnium quae [illegible] solet quod ab [illegible] et breviter [illegible] [illegible] [illegible]

[illegible] Organa, quae vulgo sensoria [illegible] [illegible] [illegible] omnis dicitur; [illegible] haec intima in particulam proximam [illegible] sive moventem [illegible] ex qua reactione [illegible] [illegible] haec in sequentem et sic porro [illegible] [illegible] tamquam a primo [illegible] [illegible] judicamus. A sensatione ad judicium et ratiocinium explicandum [illegible] [illegible] motu [illegible] [illegible] [illegible] remanent; [illegible] post sensationem. Hinc [illegible] motus, eorum phantasmata una cogitatio [illegible] [illegible] connexionem materiae motae, [illegible] [illegible] [illegible]

Tota haec Hobbesii doctrina seu potius explicatio huc redibit, cogitationem in homine non aliter [illegible] [illegible] nomine cogitationis [illegible] [illegible] vero nomine cogitationis [illegible] perceptio [illegible] [illegible] omnibus si quid addere placet, illud [illegible]

[illegible] sensu [illegible] fallentur [illegible]

[illegible] errorem [illegible] decipit [illegible] contradicit [illegible]

[illegible] errore" [illegible] ratio nihil [illegible] quam cerebri conflictus errorem non [illegible]

[illegible] idem [illegible] idem referre [illegible]

[illegible] Sed aliud [illegible] doctrinam [illegible]

[illegible] egerimus [illegible]

[illegible] externos [illegible] moveant [illegible] perquire [illegible]

[illegible] cerebro demum [illegible] [illegible]

[illegible] ponunt [illegible] aut colora

[illegible] sunt, aut [illegible] aut odora, aut solida, aut sonora. Hæc [illegible] sunt et [illegible]

[illegible] systemati [illegible]

"objectorum non tantum motum sed et perceptiones produci?

[illegible] figura [illegible]

[illegible] particularum [illegible] positione aut motu aut etiam figura, et magnitudine [illegible]

[illegible]

[illegible] corpus cujuscumque figuræ cujuscumque magnitudinis [illegible]

[illegible] non potest [illegible] Recolantur ergo [illegible] dicta

[illegible] poterant nonnullis [illegible] Cardinalis de

[illegible] enim [illegible] particularum combinatione motu et figura [illegible]

Phænomena quæ in natura [illegible], ad mentem tandem [illegible] operationes [illegible] concludit

[illegible]

" [illegible]

" [illegible]

" Pectoris ad medium regionem ei religare

" Quae nostrae placuit tibi mentis [illegible]

" Tunc disceptabant de mundo et origine rerum

" Ac de sorte sua, sint corpora dedita lethi

"Nec ne; quid ad vitam possit conferre beatam [illegible]

" [illegible]

" Proh pudor! haec autem est doctae sapientia sectae!

[illegible] vis est [illegible] et [illegible]

[illegible] esse non potest cum nihil aliud [illegible] dicat, [illegible]

[illegible] corporeum, et ne dubus [illegible] intelligendus [illegible] de ea anim [illegible]

[illegible]

" . . . . [illegible] est omnino nominis expers

" [illegible]

Haec autem [illegible]

[illegible] substantia [illegible]

[illegible]

[illegible] nequibo [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] magis [illegible] videbitur non [illegible]

[illegible]

[illegible] objectum est [illegible]

[illegible] in distinctione et conjunctione per vim extendi intelligant eas veluti materiae [illegible], sed ab ea

[illegible] independens non repugnamus si per vim cogitandi materiae qualitas proprietas attribuendum [illegible]

[illegible] repraesentent [illegible]

[illegible] in [illegible]

[illegible] negamus [illegible]

[illegible] materia [illegible]

[illegible]

Repugnat [illegible] materia, quae est [illegible] solida [illegible] inde [illegible] Deum [illegible] non [illegible]

[illegible]

[illegible] repugnat autem intrinsece [illegible] Deus efficere nullo modo potest [illegible]

[illegible]

[illegible] non [illegible]

[illegible] materia [illegible]

[illegible] demonstrari [illegible] triangulum [illegible]

[illegible]

quæ destruit hanc [illegible] [illegible] materia [illegible] proprietatibus [illegible] [illegible] [illegible] tales. Hanc argumentandi rationem [illegible] [illegible] ipse materiæ [illegible], ultimam ex materiæ notis proprietatibus materiam Deum esse non posse se [illegible] [illegible] gloriatur.

Sed [illegible] Hactenus non est probatum cogitationem destruere notis materiæ proprietatibus. [illegible] quæ ad hoc probandum afferri [illegible] in corpore [illegible] [illegible] quæ fiunt motionibus [illegible] mutationibus loci, situs, figuræ: [illegible] corporis essentia [illegible] actiones esse quam quæ motiones dicuntur. [illegible] [illegible] et universalis [illegible] [illegible] [illegible] [illegible] diversæ [illegible] motionibus [illegible] plerique sunt actiones quæ [illegible] in causa ad mutandum locum situm figuram, ex quibus tamen nulla [illegible] [illegible] mutatio [illegible] [illegible] mobilitas consistentiæ [illegible] [illegible] Philosophi.

[illegible] nostra idea [illegible] ideas quas habe[illegible] philosophari debemus: ut actiones in corpore nullas esse, nisi quæ fiunt motionibus partium ejusdem, intelligunt omnes homines. [illegible] in natura [illegible] [illegible] et [illegible] [illegible] hoc [illegible] [illegible] non probamus, id præstamus primo [illegible] in re [illegible] habemus cum Epicureis [illegible] [illegible] [illegible], secundo quia nullius alterius actionis, quæ fiat in corpore ideam habemus. At, inquiunt, ignota est nobis [illegible] [illegible] corporis essentia: non ignoro [illegible] conclusum esse posse in corpore actio a motione diversa.

[illegible] Quamvis enim ignota mihi sit adæquata corporis essentia [illegible] [illegible], et [illegible] [illegible] non nisi per motum ex quo [illegible] actionem a motione diversam nullam esse in corpore [illegible] [illegible] Si quis enim res claras et [illegible] manifestas in dubium vellet revocare [illegible] [illegible] quid res alia [illegible] Septimum [illegible] et omnes [illegible] [illegible] [illegible]

[illegible] attractionis aut Magnetismi: nomine enim attractionis et Magnetismi aut intelligunt causam aut effectus. Quoniam vero attractionis aut magnetismi causa adhuc sub judice lis est [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

affectus [illegible]

[illegible]

[illegible] ergo [illegible]

Non est denique [illegible] exemplum [illegible] [illegible]

[illegible] non est [illegible]

[illegible] enim quem producit nihil aliud esse potest, quam motus qui [illegible] ex continuo [illegible]

[illegible]

[illegible] et [illegible] utrasque actiones

[illegible] difficultati [illegible] negando actionem et motionem diversam in corpore [illegible]

[illegible] solo potest [illegible]

[illegible] generis sit [illegible] in corpore fieri debet in parte divisibili et solida: est [illegible]

[illegible] natura sua solidum et divisibile. Atqui in parte divisibili et solida fieri non potest cogitatio; actio ergo

[illegible]

[illegible] Si enim [illegible]

[illegible] argumentum [illegible]

[illegible] pro actione quacumque, [illegible] perpendente [illegible]

Propositio [illegible]

[illegible]

[illegible]

[illegible] est et [illegible] substantia a substantia [illegible] distincta. Atqui [illegible]

[illegible]

[illegible]

[illegible] substantia cogitans [illegible]

[illegible] atque diversa: [illegible] quidem spiritualis substantiae [illegible]

[illegible]

[illegible]

[illegible]

[illegible] respondens [illegible] posset [illegible] ad [illegible] humana [illegible] libertè [illegible] Philosophi. Sed [illegible] observemus [illegible].

[illegible] animam effici [illegible] corpus inter et animum [illegible] animo [illegible]. Hinc [illegible] et [illegible] una cum [illegible] sensibus [illegible] animus et corpus [illegible] omnia [illegible] nascitur [illegible].

Dolor [illegible] obiectiones [illegible] observamus [illegible] explicant per influxum Physicum, alii per harmoniam praestabilitam, alii per causas occasionales [illegible] leges [illegible] Silvanus Regis in [illegible] opere de usu rationis [illegible] hec duo [illegible]. Primo ut [illegible] secundo ut [illegible].

His praemissis animum [illegible] corporis [illegible] animum [illegible] unione [illegible] explicant [illegible] ratione [illegible] [illegible].

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[illegible] [illegible] [illegible] [illegible] est. Sed ex quo hoc [illegible] ignotum et obscurum [illegible] [illegible]

[illegible] [illegible] duo quae clara sunt et manifesta. Quod addit[illegible] nihil animum percipere, aut cogitare, novas [illegible]

per excitatas in cerebro motiones [illegible] [illegible] mens [illegible] ratiocinatione plures ideas [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] esse corporeum. [illegible] enim [illegible] [illegible] animum [illegible] [illegible]

a corpore in [illegible], et quidem non [illegible], et necessitate [illegible], sed ex lege unionis et necessitate

hypothetica [illegible] [illegible] dependet a corpore [illegible] [illegible] lege unionis et necessitate hypothetica [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actione corporis indigeret in [illegible]. Non

[illegible] vero [illegible] et [illegible] absolute [illegible] [illegible] [illegible] substantia a corpore distincta [illegible]

se et [illegible] corpore esse, et [illegible] posse. [illegible] [illegible], [illegible] [illegible] [illegible] corpora [illegible]

[illegible] cum tam [illegible] [illegible] [illegible] [illegible] deserit corpus, nec [illegible] [illegible] [illegible]

[illegible] cum illo [illegible] [illegible] [illegible]! ex lege itaque unionis sequitur [illegible] actione corporis [illegible]

[illegible]. Corporis autem [illegible] eadem semper est, sed [illegible] debilior robustior in juvenibus in senibus [illegible]

[illegible] [illegible] [illegible] corpora [illegible] [illegible] [illegible] [illegible] videtur. Quum [illegible]

[illegible] [illegible] a corpore cum sit substantia ab eo distincta atque diversa idea ex his non [illegible]

ejusdem naturae esse animum et corpus. Rem exemplo [illegible] illustrat [illegible] de Polignac

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] ne [illegible] ubi [illegible]

Nam si [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

Amissa [illegible], vel si [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible] posse

[illegible]

Ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] sequitur, ut [illegible] [illegible] [illegible] [illegible] et oculi videant ut corporis [illegible] non debet

et aegra sit. Sed [illegible] dicere quidem animam esse [illegible] et corpus [illegible] [illegible] [illegible]
[illegible] esse [illegible] perceptio [illegible] dolore et motus [illegible] dolore. Sed ex [illegible] constat
ex [illegible] liquet, quia dum corpus [illegible] [illegible] mens oppositum affectum in se excitare queat, adeo
ut [illegible] corpore [illegible]

[illegible] mens humana [illegible] corpori [illegible] non est spiritualis. [illegible]
Mens [illegible] extensa [illegible] sed [illegible] corpori [illegible]
[illegible] compositum, quod ex rebus [illegible] mens componitur ex rebus [illegible]
[illegible] memoria, voluntate [illegible] composita. Sed [illegible]
[illegible] [illegible] [illegible]
[illegible] extra [illegible]
[illegible] debet [illegible] et divisibilis.

[illegible] neque [illegible] [illegible]
[illegible] distinctione [illegible]
[illegible] neque [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] distinctio [illegible] distinctionem [illegible] compositum [illegible]
[illegible] formalitates [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] neque [illegible] Metaphysicae [illegible]
[illegible] voluntatem [illegible]
[illegible] distinctio [illegible] ergo in mente humana [illegible] compositio Physica.

[illegible]
[illegible] debuerit, id quod percipit [illegible] Sed hoc falsum [illegible]
[illegible] extensum esse [illegible]
[illegible] corporea intelligit [illegible]
[illegible] quia in corporibus [illegible] percipit, et [illegible]; quae quis [illegible]

Ad tertium [illegible] unum extra alterum debere existere [illegible] subiectum cogitans [illegible] plures habere debere partes, quarum una extra alteram existat [illegible] dicere [illegible] motiones [illegible] in externa phantasmata, iuxta Hobbesii doctrinam [illegible] per quam [illegible] omnino [illegible] motu ideae motiones esse non possunt [illegible] ex motionibus [illegible] Phantasmata [illegible] ideas [illegible] alteram aut non existit [illegible] existit subiectum [illegible] sunt ideae plures non habet partes [illegible] extra aliam existit

Neque [illegible] simul [illegible] non nego. Haec enim [illegible] mente [illegible] conscientia [illegible] profecto. Quod et [illegible] obscure cognitionem [illegible] esse [illegible] cognoscere licet non cognoscamus omnia. Sic [illegible] commodabis sic corpus esse iners et solidum [illegible] licet plures alias corporis proprietates ignorem; [illegible] non [illegible] mentem humanam cogitare [illegible] quod vero cogitatio esse non potest [illegible] deducere [illegible] esse substantiam [illegible] Sed si [illegible] naturae [illegible] [illegible] vero [illegible] dicit [illegible] naturam [illegible] [illegible] producere [illegible] inferre possum [illegible] non esse [illegible] [illegible] [illegible] simplicitas [illegible] omnium. [illegible] [illegible]

[illegible] humana est forma [illegible] Substantia [illegible] [illegible] sine subiecto potest existere, forma vero sine suo subiecto existere nequit; ergo non est substantia sed neque est spiritualis; siquidem formam inter et subiectum [illegible] et corpus debet [illegible] proportio; nulla autem [illegible] connexio [illegible] mentem humanam [illegible] [illegible]

Ideae [illegible] formas omnium [illegible] est [illegible] Sicut enim [illegible] corpus informare dicitur [illegible] moderatrix [illegible], et regit [illegible] corpus [illegible] [illegible]

formæ; quæ[illegible] formæ reliquæ quæ non sunt substantiæ non nisi subiectis existere nequeunt ita existere tamen poterit sine corpore humana mens quæ est vera et proprie dicta substantia. Neque repugnat [illegible] proportionem corpus inter et animum [illegible] Nam [illegible] debet proportio identitatis quæ resultet ex similitudine in natura [illegible] tamen requiri [illegible] quæ oritur ex relatione partis ad totum, formæ ad obiectum; [illegible] prior propositio. [illegible] enim corpus et spiritus substantiæ sunt naturæ diversæ omnino [illegible] autem [illegible] quamvis [illegible] naturæ omnino diversæ a natura corporis tamen corpus perficere potest [illegible] cum eo componere.

Quæstio secunda

Utrum humana mens sit immortalis an vero in morte corporis [illegible]

Quamvis [illegible] in præcedenti quæstione diximus de [illegible] mentis [illegible] omnis [illegible] de illius immortalitate [illegible] humanam [illegible] cum corpore mori [illegible] Epicurus [illegible] mentis humanæ immortalitatem [illegible] probari non posse contendit. Utrumque [illegible] demonstrant [illegible] quibusdam [illegible] immortalitas animæ [illegible] comprobatur [illegible] debent [illegible] humanam naturam [illegible] corporis [illegible] post mortem corporis a Deo conservetur.

Propositio prima

Mens humana [illegible] debet.

1. [illegible] Non [illegible] vire nequit [illegible] a corpore non dependet ut existat; ergo [illegible] post mortem corporis superesse debet. P. ante. quoad [illegible] partes. Illud suâ naturâ incorruptibile est quod nullas habet partes in quas dissolvatur. [illegible] mens humana nullas habet partes in quas dissolvatur [illegible] ergo [illegible] suâ naturâ [illegible] suâ natura [illegible] nequit [illegible] suâ naturâ est, perire debet in nihilum [illegible] quæ [illegible]

[illegible] [illegible] ergo actione [illegible] [illegible] [illegible] humana. Deni[que] a corpore non dependeat aut [illegible] mens humana, est enim vera [illegible] proprie dicta [illegible] [illegible] corpore [illegible] [illegible] entia vero est ens per se existens [illegible] [illegible] subiecto independens ut [illegible] [illegible] [illegible] ut existat non dependet a corpore. Naturam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] post mortem corporis separata [illegible]

Propositio secunda

Mens [illegible] ab [illegible] a corpore [illegible] vivere debet et cogitare [illegible]

§. 6. Mens humana post mortem [illegible] [illegible] [illegible] a corpore separata vivere [illegible] cogitare potest. Naturalis enim capacitas existendi sine corpore est in humana mente [illegible] [illegible] [illegible] [illegible] vivere, nec cogitare posset. Neque vero puto aliquem esse [illegible] dicat naturalem [illegible] existendi capacitatem frustra menti inesse posse, cum Deus, ut natura [illegible] [illegible] [illegible] [illegible] humana mens post mortem [illegible] [illegible] separata [illegible] integra [illegible] [illegible] [illegible] [illegible] [illegible] cogitandi [illegible] [illegible] [illegible] [illegible] adeoque potest a corpore separata cogitare. [illegible] [illegible] non potest [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] interiore [illegible] ergo [illegible] [illegible] et [illegible] [illegible] debet, hoc est sibi ipsi [illegible] [illegible], quam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod sibi [illegible] [illegible] potest [illegible] quod [illegible] [illegible] habet. Necesse igitur ut anima a corpore separata vivat. [illegible] [illegible] vivit potest cogitare, vita enim [illegible] [illegible] in [illegible] posita est, aut saltem [illegible] potentia ad cogitandum conjuncta.

Propositio tertia

Mortuo et resoluto corpore mentem [illegible] [illegible] [illegible] [illegible]

Prob. ex desiderio beatitudinis nobis [illegible] beatitudinis [illegible] [illegible] [illegible] [illegible] [illegible] nobis [illegible] Deus [illegible] [illegible] ut nobis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] post mortem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mortem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actione [illegible] ex Divina [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

affliciuntur, mali contra prosperari, et in deliciis esse: ergo alia altera vita est in qua boni [illegible], mala [illegible] [illegible] videri, posset res humanas a Deo negligi, sed res humanas a Deo negligi dici non potest, necesse est, [illegible] altera vita sit. Sed si mortuo, et resoluto corpore mentem Deum in nihilum redigeret, altera vita nulla esset: ut ergo sit debet Deus, mortuo, et resoluto corpore mentem humanam [illegible].

[illegible] primo. Mens humana post [illegible] corporis superesse dicitur, quia est substantia spiritualis atque [illegible] brutorum est substantia spiritualis, ergo post mortem corporis superesse debet, sed non superest, [illegible] [illegible] [illegible] corpore nascitur ergo cum corpore perit. [illegible] cum corpore nascitur, [illegible] generationem [illegible] ad generationem [illegible] quaeque per generationem [illegible], et [illegible] igitur cum corpore [illegible] perit [illegible] corpore. Denique, [illegible] mentem quam Deus condidit [illegible] fuit ut esset forma corporis [illegible] cum esset [illegible] anima [illegible] corpore [illegible] [illegible] debere [illegible] [illegible]

Resto [illegible] omnia [illegible] nihil [illegible] Non refringitur [illegible] substantia spiritualis atque post mortem corporis superesse debet, [illegible], sed non [illegible] [illegible] [illegible] et proprie immortalem sicuti immortalis [illegible], et proprie dicitur [illegible] mens humana immortalis [illegible] dicitur non solum quia est substantia spiritualis sed [illegible] quia est beatitudinis [illegible] capax. Nam quia est substantia spiritualis [illegible] post mortem corporis superesse debet [illegible] Deo [illegible]. Quare cum brutorum animae nec menti nec beatitudinis sit capax, quamquam [illegible] Deo [illegible] est [illegible] [illegible] et [illegible] nihil [illegible] Deus [illegible]. [illegible] Brutorum animae [illegible] [illegible] humana vero [illegible] intrinsece [illegible] extrinsece [illegible] immortalis [illegible] [illegible] extrinsece mortalis [illegible] non [illegible] creata [illegible]

[illegible] nego hanc [illegible] [illegible] [illegible] quae [illegible] [illegible] [illegible] et per corruptionem [illegible] [illegible] corruptionem [illegible] [illegible] [illegible] [illegible] ve [illegible] cum [illegible] vitae functiones [illegible] valet.

Non [illegible] [illegible] sine [illegible] [illegible] Deus animam creavit [illegible] beatitudinem [illegible] [illegible] [illegible] obtinere

Ignoro hic possunt, ceterum argumenta Lucretij desumpta ex animi curis atque doloribus. Quoniam vero hæc superiori quaestione exposita, atque soluta fuerunt, eadem repetere superuacaneum puto. Satis igitur erit adnotare primo corruptionem esse omnino diversam [illegible] a motu qui fit in corpore, secundo corpus in quo fit motus inordinatus corrumpi, per contrarium vero mentem cujus est cogitatio. Hinc inordinatis motibus in partes dissolvi, atque corrumpi potest corpus, [illegible] corrumpi vero atque in partes dissolvi non potest mens inordinatis cogitationibus. Iam vero cum animi curæ, atque dolores nihil aliud quam inordinatæ cogitationes, corporis vero [illegible] et mutationes nihil aliud sunt quam motus inordinati. Ægritudines ergo, et mutationes ostendunt corpus esse corruptibile, atque mortale, mortalem vero, atque corruptibilem esse mentem non ostendunt curæ, atque dolores.

Opponet secundo. Naturali ratione probari non potest animum a Deo conservari debere ergo etc. [illegible] naturali ratione cognoscimus, Deum posse id omne, quod intrinsece non repugnat. Atqui intrinsece non repugnat animum a Deo in nihilum redigi [illegible] sed sine [illegible] Deus in nihilum redigere animam, cum a Deo conservari debere, nobis constare non potest nisi divina revelatione: non certe naturali ratione, sed tantum revelatione divina, animam a Deo conservari debere probari potest.

Resp. neg. ant. [illegible] absolute [illegible] possibili [illegible] nego; et concessa minore distinguo consequentiam eodem modo. [illegible] Deo distinguitur duplex potentia alia nimirum absoluta alia moralis. Potentia absoluta Deus potest id omne quod in se [illegible] non repugnat, potentia vero morali potest id omne quod non repugnat ejus attributis. Repugnat autem Dei attributis bonitati, [illegible] et providentiæ animum in nihilum redigere, ergo animum in nihilum redigere [illegible] potentia morali, quod si Deus animam non potest in nihilum redigere, conservare debet [illegible] potentia morali, non absoluta. Namque [illegible] absoluta non debet animam conservare, quia eandem [illegible] potest [illegible] conditionis et necessitatis tum absolutæ tum moralis in nihilum redigi [illegible]: debet vero animam conservare, ex [illegible] hypothetica, quia eam mentis capacem esse voluit eidemque indidit beatitudinis desiderium. Animam igitur a Deo conservari debere non solum divina revelatione, sed etiam naturali ratione [illegible] potest. Sunt enim revelatio et ratio naturalis duæ quasi radii ejusdem Divini luminis æterni unde nefas est apud Philosophos animæ [illegible] divina revelatione [illegible] [illegible] intellectu [illegible] curæ.

Atqui inquies non repugnat [illegible] bonitati animum in nihilum redigere. Quod ita probo: illud enim [illegible] bonitati repugnare dicitur animam in nihilum redigere [illegible] nobis Deus indidit beatitudinis desiderium. Hæc autem [illegible] probamus desideria nobis [illegible] non necessario debere adimpleri. Et sane desiderium [illegible] [illegible] voluptatum [illegible] omnibus est [illegible]! attamen desiderium [illegible] ipsis inde argumentum deducerent contra divinam bonitatem? [illegible] ergo in casu nostro.

Sed contra. Alia sunt desideria, quæ Deus nobis indidit, alia quæ ortum habent ex naturæ humanæ defectu. [illegible] necessario debent adimpleri, hoc si Deus minime adimpleret, ejus bonitati nihil repugnans sequeretur. [illegible] vero desiderium illud a Deo inditum habemus [illegible] enim [illegible] quam a Deo [illegible] quo [illegible] [illegible] ad virtutem impellit, quo Dei cultus augetur, societas conservatur [illegible] [illegible] ad [illegible] debet [illegible] beatitudinis desiderium [illegible] sanctitas, voluntatis [illegible] at manifestum fuit observandum est hominis [illegible] [illegible] leges [illegible] præcepta violare posse [illegible] potuisse. Hinc fit ut intellectus [illegible] sub boni specie conspiciamus, ac per consequens sequamur et appetamus, sicut appetimus et sequimur divitias et voluptates, [illegible] [illegible] [illegible] [illegible] diligamus, ac [illegible] leges Dei [illegible] beatitudinis [illegible] et [illegible] quo de causa fit, ut animæ et corporis [illegible] formidet [illegible] perpetuam appetamus. Desiderium igitur divitiarum, voluptatum [illegible] si Deus non adimpleret nihil repugnans ejus bonitati sequeretur; quia [illegible] ejus bonitas providentia [illegible] [illegible]

[illegible] Deus [illegible] beatitudinis [illegible] potest etiam si animum Deus in perpetuum non conservet [illegible] beatitudinis nobis [illegible] non est beatitudinis æternæ [illegible] [illegible] ratione. Prima demonstratur ex eo quod hominum mentes nullam habent cognitionem cum æternæ beatitudinis [illegible] [illegible] [illegible] [illegible] demonstratur ex eo [illegible] beatitudinis æternæ seu nomen ignorare [illegible] ergo desiderium [illegible] non [illegible] [illegible]

Sed contra. Ergo beatitudinis desiderium [illegible] [illegible] Beatitudo enim [illegible] [illegible] nobis indidit est beatitudo plena atque perfecta [illegible] [illegible] esset [illegible] "Nam ut inquit Tullius libro secundo de finibus" [illegible] [illegible] beata potest beata esse [illegible] enim diffidit perpetuitati bonorum [illegible] est

"ne [illegible] animi est [illegible] in maximarum rerum timore beatus esse nemo potest."

Praeterea finge beatitudinem deficere; nec beati [illegible] habebunt certe ulteriores beatitudinis desiderium ergo beatitudinis [illegible] Deus [illegible] eorum [illegible] libertatem [illegible] et [illegible] vim [illegible]

[illegible] et sed [illegible]

[illegible] nihil [illegible] Deus enim ex [illegible] sua libertatis [illegible]

[illegible]

[illegible]

[illegible] et vita beata esse non potest [illegible] beatitudinem [illegible]

[illegible]

[illegible] aliquid [illegible] non debent

[illegible] debent [illegible]

id quod [illegible] esse [illegible]

[illegible] sive [illegible] alii [illegible] esse [illegible]

[illegible] non [illegible] ut [illegible] beatitudinis [illegible] nullam [illegible]

[illegible] non est beatitudinis aeternae [illegible]

nemo [illegible] potest quod desiderat [illegible] nemo [illegible] potest quod [illegible] nemo [illegible]

[illegible]

[illegible] quod [illegible]

[illegible] bonum [illegible]

[illegible] debere [illegible]

[illegible] beatitudinem [illegible]

[illegible] naturae hominis insita et naturalis, quae perenni et perpetuo [illegible] in nos [illegible]

[illegible]

[illegible] esse debere non [illegible] et [illegible] naturae [illegible]

[illegible] posito quod [illegible]

[illegible] in dubium [illegible] qui immortalitatem [illegible] ex [illegible] hominum [illegible] probat

[illegible] sunt Cicero Seneca Plutarchus Strabo Macrobius [illegible] Rodiginus [illegible] [illegible] [illegible] atque alii. Sed [illegible] [illegible] [illegible], [illegible] est eandem quaestio [illegible] [illegible] [illegible] [illegible] Opponent [illegible] Desiderium beatitudinis expleri non debet; ergo etc. [illegible] [illegible] omnes qui beatitudinem [illegible] [illegible] debent sed non omnes [illegible] consequuntur; ergo etc.

[illegible] Deus non solum bonus est sed etiam justus et providens: [illegible] non esset [illegible] [illegible] beatitudinis desiderium [illegible] ergo bonitas cum providentia [illegible] [illegible] [illegible] [illegible] praemium et merces laboris. [illegible] [illegible] Deo placuerunt [illegible] Deo placere non possunt [illegible] contemnunt [illegible] ergo [illegible] beatitudinem consequi non possunt [illegible] enim in illis beatitudinis desiderium explere Deus [illegible] potest [illegible] debet.

[illegible] ex hominibus [illegible] naturae [illegible] observant [illegible] debent [illegible] [illegible] beatitudine [illegible] ergo non omnes qui Deo placent [illegible] [illegible] beatitudinem.

Sed contra [illegible] [illegible] omnem [illegible] revelatione [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] naturali ratione [illegible] quae ad finem [illegible] [illegible] a solo Deo [illegible]. [illegible] enim [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] viribus mores conformare non possumus [illegible] [illegible] Deus [illegible] et [illegible] humani intellectus [illegible] [illegible] [illegible] sed virtus vera, atque perfecta [illegible] hominem ad finem [illegible] [illegible] mores conformare non possumus [illegible] [illegible] et perfectam virtutem quae ad finem [illegible] beatitudinem [illegible] nos perducit habere non [illegible] nisi a Deo [illegible] quod [illegible] [illegible] [illegible] Philosophi [illegible] [illegible] enim [illegible] [illegible] a nobis [illegible] [illegible] [illegible] se diceret, ut [illegible] virtutem [illegible] nec nobis sed a Deo [illegible]. Sed [illegible] [illegible] plures [illegible] [illegible] loca in quibus ille [illegible] Deo [illegible] [illegible] [illegible] interpretes observarunt.

[illegible] [illegible] [illegible] ex divina providentia non probare [illegible] debere. Talis enim est Divinae providentiae [illegible] [illegible] [illegible] [illegible] [illegible] bonis [illegible] [illegible] malis [illegible] [illegible] virtus sibi ipsi praemium est, vitiumque supplicium.

[illegible] [illegible] [illegible] [illegible] quae de virtute [illegible] [illegible]

[illegible] non [illegible] [illegible] [illegible] quemdoc

trinam et veram, atque utilem cognoscere, et amando. [illegible] esse [illegible]

[illegible] sine perturbatione [illegible] ideo [illegible]

[illegible] habere [illegible] maxima [illegible] in hac vita beatitudo [illegible]

malis [illegible] beatitudinem [illegible] et conservandam [illegible] rationa

[illegible] impeditiore [illegible] ergo [illegible] beatus in hac vita [illegible]

[illegible] non satis retribui bonis virtutis premia neque satis malis [illegible]

[illegible] presentis vitæ beatitudinem [illegible]

[illegible] et conservandam [illegible] vitæ beatitudo non est sufficiens boni premium. [illegible]

[illegible] vitæ beatitudo [illegible] sufficiens [illegible] bonis premium [illegible] beatitudo [illegible]

[illegible] ergo [illegible] non est sufficiens [illegible] premium. Deinde si [illegible]

[illegible] virtutes illæ essent [illegible] presentis vitæ felicitatem

non [illegible] contemptum [illegible] et [illegible] virtutes [illegible] vitæ [illegible]

[illegible] Deo [illegible] esset [illegible] providentia [illegible]

[illegible] non [illegible] esset [illegible]

[illegible] divinæ [illegible] adeo repugnant ut [illegible]

[illegible] ordinis [illegible] nulla Ethica [illegible]

[illegible] sed Ethica est [illegible] beatitudinem [illegible]

[illegible] esse æternam

Quæstio tertia

An humana mens semper aliquid cogitet, aut percipiat

Quæstio [illegible]

[illegible] De quæstione de humanæ mentis natura [illegible]

[illegible] mentem humanam [illegible] semper aliquid cogitare, [illegible]

cogitare [illegible] percipere [illegible] cogitatione et [illegible]

[illegible] cogitationem [illegible] distinctionem [illegible]

[illegible] potest [illegible] neque [illegible] aliquid [illegible]

[illegible]

[illegible] conscientia [illegible] non [illegible] quia non [illegible] cogitatio. Mentem [illegible] aliquid semper cogitare, hoc est, semper percipere, aut cogitatio [illegible] [illegible]

Propositio

Mentem humanam dum vivit semper aliquid cogitare aut [illegible]

[illegible] probabile [illegible] [illegible]

[illegible] Mentem humanam inter substantias viventes esse collocandam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nostrae [illegible] [illegible] autem omnis posita est in actione aliqua quae dum vita du[illegible] perennis esse debet. Quamvis enim [illegible] [illegible] vitae genera, quae gradibus distinguuntur, [illegible] a vita [illegible] a vita brutorum et brutorum vitae [illegible] hominum et ab hominum vita [illegible] [illegible] [illegible] [illegible] tamen in eo vitae [illegible] [illegible] [illegible] conveniunt quod esse non [illegible] [illegible] actione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vivere [illegible] desinent [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actione aliqua [illegible] cogitantur. Haec est vitae notio, quam nos habemus [illegible] aliam non habebat [illegible] actionem [illegible] [illegible] fundamento quae in scholis traduntur opiniones probabiles [illegible] communibus hominum notionibus. Quod si vita posita est in actione aliqua perenni, actio per quam [illegible] vivit perennis esse debet; actio autem hujusmodi quae perenniter [illegible] cum vita mentis, non alia a nobis cognoscitur nisi cogitatio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quas habemus ideis philosophantes [illegible] philosophandi genus optimum esse [illegible] [illegible], quae [illegible] [illegible] [illegible] ideis continetur. Quae cum [illegible] [illegible] mentem humanam dum vivit semper aliquid cogitare [illegible] percipere. A qua opinione dimoveri [illegible] non possumus nisi ostendatur nobis [illegible] [illegible] substantiam viventem [illegible] vivere posse sine actione aut actio [illegible] [illegible] aliqua [illegible] [illegible] non sit, aut perceptio. Quod [illegible] [illegible] [illegible] [illegible] et [illegible] magis ex [illegible] objectionum.

[illegible] primo. [illegible] si sit mens substantia vivens, satis tamen est ut [illegible] semper agere, quin [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] satis tamen est ut [illegible] [illegible] semper [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Nego substantiam [illegible] simul esse posse et [illegible] ab actione [illegible] [illegible] Si enim mens non ageret, [illegible] esse [illegible] [illegible] [illegible] simplices [illegible] esse [illegible] agere, [illegible] propterea [illegible] [illegible] [illegible] [illegible] quod [illegible] hujus nostrae opinionis [illegible] non [illegible]. Sicuti [illegible] [illegible] mentem modo esse aliquo modo non esse, ita [illegible] repugnat eam modo [illegible] agere modo non agere, propterea [illegible] mens ab actione [illegible] [illegible] substantia vivens et non [illegible] [illegible] non esset [illegible] [illegible] actione

demonstretur ac [illegible] etiam esse, quippe ut dixi[illegible], in actione posita est. Nec possit ignorare corpus cum sit sub[illegible] [illegible] impenetrabilitas extensa, tamen actuali impenetrabilitate pure dicatur corpus [illegible] actuali [illegible] [illegible] [illegible] tunc certe non esset solidum. ergo et mens ubi mens actuali actione privaretur [illegible] esset vivere ac propterea [illegible] modo posset modo non vivere. deinde quod corpus [illegible] [illegible] [illegible] [illegible] posse [illegible] [illegible] [illegible] se esse contendant. mens vero [illegible] [illegible] [illegible] actione actuali [illegible] non posse [illegible] [illegible] [illegible] [illegible] Atque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod actualis impenetrabilitas corpori essentialis non [illegible], quas [illegible] [illegible] non est [illegible] [illegible] non [illegible] [illegible] Philosophi [illegible] [illegible] talium [illegible] Quorum [illegible] [illegible] [illegible] dubitare [illegible] [illegible] [illegible] mentem ab actuali actione [illegible] non posse [illegible] [illegible] quod actuali impenetrabilitate destitui non posse

[illegible] [illegible] est advertendum [illegible] [illegible] mentis humanae essentiam in actuali cogitatione [illegible], asseruisse mentem [illegible] [illegible] praeditam esse, quippe quod [illegible] mentis essentiae sufficiat ex ejus doctrina. Respondent propterea recentiores Philosophi Cartesio temere [illegible] [illegible] mentis essentiam in cogitatione esse positam [illegible] ab [illegible] [illegible] [illegible] [illegible] collocatur in actuali [illegible], ex quo [illegible] [illegible] [illegible] solum [illegible] [illegible] argumentum [illegible] [illegible] [illegible] [illegible] [illegible] in eo quod [illegible] mentis [illegible] [illegible] in actione [illegible] [illegible] cum in [illegible] [illegible] [illegible] esse semper [illegible] debeat [illegible] in hoc [illegible] [illegible] mentem [illegible] cogitare [illegible] [illegible] [illegible] [illegible] mens [illegible] [illegible] [illegible] attributum essentiale [illegible] in [illegible] [illegible] in [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] potest per quem mens [illegible] [illegible] operationem. ergo ex [illegible] mens semper agere debeat non [illegible] semper cogitare [illegible] [illegible] [illegible] vel [illegible] movendo vel volendo [illegible] [illegible] [illegible] [illegible] non [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Philosophi [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] quod mens [illegible] quod cum ex [illegible] [illegible] [illegible] [illegible] [illegible] mens [illegible] [illegible] [illegible] [illegible] movet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cogitationis [illegible] est vel non. Si posterius, ergo ex quo volendo mens agit probari non potest [illegible] mens [illegible] non [illegible] [illegible] [illegible] [illegible] ergo in actione [illegible] [illegible] mens [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nihil [illegible] [illegible] [illegible] [illegible] hisce igitur omnibus nihil infirmatur propositio nostra

Obiis [illegible] mens humana semper aliquid cogitat, aut percipit a cogitatione vel perceptione nullo unquam tempore cessare, ac propterea etiam in utero matris, in infantia, in somno, in ebrietate etc. cogitaret, aut perciperet aliquid: hoc tamen adversarium quam [illegible] ostendo. Mens ita a Deo creatur ut nullam omnino ideam seu cognitionem congenitam habeat, ac propterea ab actione corporis seu cerebro phantasmata pendere debeat in acquisitione omnium idearum et cognitionum, ac proinde [illegible] a quacumque cogitatione et perceptione. Qui ergo fieri ut mens primo suae creationis momento cogitet, aut percipiat? et cogitet aut percipiat [illegible] [illegible] quando nimirum adeo teneritum est corpus et maxime cerebrum ut nullius motionis [illegible] sensibilis excipiendo, ac propterea phantasmatis [illegible] [illegible] [illegible] esse videtur? quod autem dicitur de statu animae a suo creationis et unionis cum corpore initio, idem servata proportione valet etiam de eo statu in quo homo aut dormit, aut ebrius est. Sic [illegible] in [illegible] statu nervorum fibrae aut spiritus animales adeo languescere, et torpere queunt ut nec illam ab extrinseco percipiant motum, nec motum illum cerebro communicent: atque omne phantasma extrinsecus omnino, propter quod cessat cogitatio, et perceptio, ergo etc.

Ideo ne omnibus generatim eam qui novenam cogitationem mentis ex [illegible] [illegible] [illegible] demonstrant [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ignoratur. Illud quoque ignorari [illegible] [illegible] [illegible] secundum Silvestro Rejel. etc. mens humana cum primum corpori unitur nulla omnino idea seu cognitione informata erat (quod adeo verum non est ut nullatenus de eo dubitent Philosophi omnes) nihil enim aut ut difficultas oriri posset cum [illegible] [illegible] percipere [illegible] ac eidem corpori unitur. Siquidem ubi cum primum corpori unitur statim vitales seu animales functiones in eodem tempore exercentur, functiones autem hujusmodi haberi nequeunt [illegible] aliqua in nervorum aut in spiritibus animalibus, ac propterea statim in cerebro [illegible]: ergo ex motione in cerebro excitatis cogitationes seu perceptiones in mente etiam excitantur [illegible] [illegible] [illegible] mentem humanam statim ac [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cum primum animae unitur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ac mens eandem [illegible] animadvertere non potest [illegible] sine, vel infantia [illegible] [illegible] et [illegible] percipiunt. Sicut enim cum mane [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ebrietate nihil recordari [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Quod [illegible] [illegible] [illegible] [illegible] [illegible] in nervis animales [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] phantasma in cerebro excitatum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in corpus, [illegible] [illegible] [illegible] [illegible] aliquid vel esse affectum, neque [illegible], [illegible] [illegible] [illegible] [illegible], [illegible]

[illegible] et libertatem [illegible], ut [illegible] debeat [illegible] et mens aliquid semper percipiat atque cognoscat [illegible] semper [illegible] esse, [illegible] motione in cerebro excitentur, sed [illegible] ut aliquae in ipso [illegible] motionibus [illegible] vestigia. [illegible] mens ea, quae possit imaginationi [illegible], [illegible] illas perceptiones [illegible] excitare, et habere potest; [illegible] minus clare, atque distincte obscure saltem et confuse. Quod satis est ut dicamus mentem [illegible] in [illegible], sed in somno, et [illegible] semper aliquid cogitare, aut percipere.

[illegible] etiam in [illegible], et in [illegible] semper aliquid percipit, ut earundem perceptionum nemo deinceps recordatur?

R. [illegible] Malebranchius. Ideo nos cogitationum illarum non meminisse, quod eae corporeis quibus [illegible] tibus, aut saltem levissima vestigia imprimere soleant in cerebro [illegible], ut [illegible] [illegible] in cerebro [illegible] igitur haec vestigia diutius conservari non potuerunt [illegible] penitus deleantur, quid mirum [illegible] nulla detur recordatio, quae ex vestigiis illis [illegible] [illegible] [illegible] id [illegible] etiam [illegible] quod eae cogitationes, ut plurimum sunt confusae, non vero clare, et distincte. Nam cum mens [illegible] ideis semper [illegible], dum [illegible] confusarum [illegible], nullam illis attentionem adhibet, [illegible] recordari nequit. Illud enim [illegible] [illegible] ex eo quod perceptiones illae [illegible] non [illegible] [illegible] aliquando somniorum recordamur, quod nihil aliud est quam recordari earum perceptionum [illegible] in cerebro [illegible] [illegible] [illegible] nos dicimus nos vigiles [illegible] cogitare [illegible] [illegible] non [illegible]?

[illegible] dormientes cogitare aut [illegible] cogitationes illae aut perceptiones [illegible] [illegible] esse poterant, ideoque [illegible], aut [illegible], quod est falsum

Sed [illegible] cogitationes illas in mente [illegible] [illegible] [illegible] [illegible], vel [illegible], ut docuit [illegible].

[illegible] Lockio [illegible] cogitationes [illegible] vigiliae. Experimur enim nos dormire [illegible] dum [illegible] quasdam cogitationes [illegible] [illegible] quod est falsum. Accedit quod mens nostra [illegible] personas [illegible] [illegible] personae enim identitas iuxta Lockium [illegible] est in identitate conscientiae cogitationum [illegible]

vigilantibus nobis mens non habet conscientiam earundem cogitationum quas habuit nobis dormientibus, sequitur duas effore personas, quod illa intolerabile putat absurdum.

Retuo falsum esse quod primo loco profert Lockius, nos non posse cogitare et dormire [illegible] [illegible] conscientia simus nos dum dormimus [illegible] non raro habere ratiocinationes, nec raro Geometras [illegible] [illegible] demonstrationes atque abstrusa [illegible] Metaphysicas. Qua in re [illegible] [illegible] se vidisse Philosophum qui noctu egregium invenit argumentationem ad animae humanae immortalitatem [illegible] dendum, quam cum mane in cubili [illegible] et [illegible] [illegible] [illegible] [illegible] omnia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dormimus [illegible] quando [illegible] contemus [illegible] [illegible] [illegible] [illegible] [illegible] motus [illegible] [illegible] cogitationes quasdam somnum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Alterum Lockii argumentum [illegible] nihil [illegible] [illegible] [illegible] [illegible] [illegible] recte concludet [illegible] [illegible] [illegible] personas [illegible] dormimus alteram dum vigilamus, quod tamen absurdum esse non [illegible] Quod si persona [illegible] esse individuum rationale, quemadmodum [illegible] Philosophi omnes docent, animus dum vigilamus dum dormimus semper erit eadem persona, quippe semper idem individuum rationale. [illegible] [illegible] [illegible] ex illatis documentis [illegible] [illegible] [illegible] [illegible] [illegible] potest.

Obiici [illegible] cum Divo Thoma [illegible] esse semper in actu [illegible] [illegible] solius intellectus divini [illegible] humanus intellectus non semper agit, aut cogitat.

Retuo Divum Thomam [illegible] [illegible] [illegible] [illegible] asserere quidem [illegible] semper in actu solius intellectus [illegible] [illegible] [illegible] tamen [illegible] esse exponendum ne [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nihil docere [illegible] de potentia in actum [illegible] [illegible] aliquod [illegible] actu; ut ostendat quomodo anima deducatur de non actu in actu [illegible] ad intellectum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] semper in actu [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intellectus [illegible] [illegible] erit semper in actu [illegible] [illegible] [illegible] doctrina intellectus [illegible] non est ab [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Thomam [illegible] [illegible] [illegible] [illegible] rationalis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intellectus divini esse proprium semper in actu perfectissimo esse; [illegible] [illegible] [illegible] excludit quidem mens humana [illegible] perenni actu perfectissimo, et solius Dei proprio; non excluditur vero a perenni quocumque actu etiam minus perfecto, a quo certe excludi non potest [illegible] [illegible] [illegible] quia divina mens est semper in actu. Si enim hoc asseritur, quod mens divina [illegible]

et [illegible] vero e[illegible] humana [illegible] tem non esse semper viva

re quod nemo dixerit itaque [illegible] non inde colligitur repugnare men

tem humanam [illegible] intervallum ve mentem

[illegible] finem invenimus ubi re non erit statutum [illegible]

[illegible] ratione [illegible] et [illegible] animae [illegible] et immortalitatem [illegible]

[illegible] pluvium [illegible]

non provocasse. Statuitur ergo

[illegible]

Contra Socinianos [illegible] de [illegible]

mentis humanae ex pluribus Sacrae Scripturae locis [illegible]

probari contendimus

[illegible] nolite [illegible] et mortem [illegible]

subeundam [illegible] eos qui occidunt corpus, animam autem non possunt occidere, sed potius

timete eum qui potest et animam et corpus perdere in Gehennam. Et Joannis xii [illegible] animam

[illegible] in hoc Mundo in vitam aeternam [illegible] vero homines corpus tantum occidere possunt

non animam, nisi quia animae substantia est a corpore diversa [illegible] quomodo posset [illegible]

[illegible] in Gehennam [illegible] illa [illegible]

tandem [illegible] animam suam in hoc Mundo in vitam [illegible]

in aeternum [illegible] ad Filippenses ubi ait: [illegible] dissolvi et esse cum [illegible]

Christo [illegible] nisi anima a corpore vere diversa [illegible] et post mortem corporis [illegible] vivere [illegible]

[illegible] et [illegible] dissolvi nec esse cum Christo [illegible]

[illegible] testimoniis [illegible] in divinis litteris occurrunt

[illegible] omnes [illegible] et [illegible] interpretes [illegible]

[illegible] de spiritualitate et immortalitate men[illegible]

[illegible]

[illegible] contra [illegible] Moses in toto Pentateuco ne verbum quidem habet de [illegible]

[illegible]

[illegible] Deum inspirasse in faciem hominis spiraculum [illegible] animam spiritualem nihil aliud [illegible]

[illegible] ex quo [illegible] obscurorum rerum [illegible] ter tamen quo [illegible] significandas [illegible] Scriptura [illegible] [illegible] Moses [illegible] inquit "formavit Deus hominem ex limo terrae" [illegible] Mosem homo non nisi limus et terra [illegible] [illegible] lignum ex terra non ex limo terrae, ut vulgo legitur, demonstrat praepositio Hebraica [illegible] quae praepositio terrae non limo. Denique [illegible] XVII [illegible] dicitur [illegible] omnis [illegible] in sanguine [illegible] ergo hominis anima, ut et caeterorum animalium [illegible] est.

Haec [illegible] eorum [illegible] objectiones [illegible] evertere [illegible]. Argumentum enim ex [illegible] Mosis desumptum nihil probat, cum [illegible] argumentum negativum nullum [illegible] habeat ubi in oppositum [illegible] argumenta [illegible] a nobis allata [illegible] ex quo Moses de [illegible] animae [illegible] non [illegible] animam non esse [illegible] eadem [illegible] Deum [illegible] naturae [illegible] quo de [illegible] habentur apud Mosem [illegible] [illegible] originem [illegible] [illegible].

[illegible] in faciem hominis seu in corpus humanum a terra formatum [illegible] spiritualem [illegible] [illegible] imaginem [illegible] imaginem Dei [illegible] non [illegible] homo [illegible] substantiam [illegible] substantiam [illegible] [illegible] [illegible]

[illegible] Argumenti nulla est [illegible] enim quod [illegible] spiritualis [illegible] sermo [illegible] de brutis [illegible] non possunt [illegible] de homine ex contextu [illegible].

[illegible] lutum ex terra non vero ex limo terrae [illegible] legitur: nihil tamen inde sequitur [illegible] adversarii pro sua opinione. Non enim [illegible] totus homo [illegible] [illegible] [illegible] et [illegible] in [illegible]

[illegible] ex [illegible] XVII [illegible] [illegible] [illegible] intelligendum non [illegible] est [illegible]

sequens: ... est ... accipiendum quasi per illud indicaret humanam animam, sed ... [illegible] ... per... [illegible] ... quo in sensu illud accipiunt interpretes plurimi cum S. Augustino.

Ceterum nemo ... [illegible] ... loquutos ut non nisi ... [illegible] ... obscure ... [illegible] ... Hebraeorum ... [illegible] ... quod corporeum non esset, poterant intelligere.

... [illegible] ... Patribus, qui humanam mentem ... [illegible] ... esse natura. De Tertulliano ... est Augustinus ... [illegible] ... libro de Haeresibus ... [illegible] ... in Matthaeum ... [illegible] ... quod non ... [illegible] ... de creatione ... [illegible] ... et invisibilium ... sive obtinentium corpora sive a corporibus exultantium, corporeum tamen naturae esse substantiam ... " Auctor libri de ... et ... cap. XXIII haec habet. "Nihil invisibile et incorporeum ... [illegible] ... solum Deum." Hyeronimus quoque Horigenes ... [illegible] ... et ... [illegible] ... de natura mentis humanae sentire ... [illegible] ...

... [illegible] ... Tertullianum esse omnino excipiendum; cum nimis ... [illegible] ... esse ... cum ... animam substantiva ... soliditatis corporeae substantiae ... [illegible] ... in sensu stricto pro substantia ... animam et ... [illegible] ... patet ex S. Augustino ... [illegible] ... Atque ... [illegible] ... etiam ... [illegible] ... eorum mente ... [illegible]

... [illegible] ...

... [illegible] ... Patres ... Philosophis ... [illegible] ... in anima humana distinguere solitos animam et spiritum; ut inter ceteros notat T... et Irenaeus ... [illegible] ... corporeum aliquam substantiam ... [illegible] ... quasi vehiculum quoddam, et ... esse docerent, et spiritum ... [illegible] ... doctrinam ... [illegible] ... corporeum esse dicunt animam, materialem substantiam sumere ... [illegible] ... circumscribitur, non autem pro ea ... quae natura ... [illegible] ... et proprie corporea. Ne vero ... [illegible] ... hanc interpretationem ... [illegible]

[illegible] cap. XVIII [illegible] corporeus esse [illegible] [illegible] [illegible]
"sicut et anima humana non habet tamen corporalem dimensionem [illegible]" Idem evincitur ex S. [illegible] Rationem enim reddens cur dicatur [illegible] corporeum [illegible] "quia omne quod creatum est in aliquo, [illegible] est. Neque aliter exponi potest S. Doctor nisi [illegible] velimus eum [illegible] In [illegible] enim LXXIX [illegible] hominem ad imaginem Dei esse factum, adeoque nihil esse habere corporale, nihil grave, nihil [illegible].

[illegible] [illegible] Patres [illegible] generaliter [illegible] [illegible] et propterea etiam animas corporea vel circumscriptas. Verum illius Concilii [illegible] [illegible] non definiunt [illegible] contrariae naturae, sed solum defi[illegible] [illegible] exhiberi corporeo [illegible] circumscriptas, quod utrumque [illegible] [illegible] [illegible] fuerat quaestionem

[illegible] testis [illegible] animae [illegible] Sapientiae cap. II Salomon inquit "Ex nihilo nati sumus [illegible] [illegible] cap. [illegible] [illegible] corde meo de [illegible] hominum [illegible] Deus et [illegible] [illegible] hominum [illegible] [illegible] moritur homo [illegible] moriuntur et nihil habet jumento homo amplius [illegible] subjacent vanitati, et omnia pergunt ad unum locum. De terra facta sunt, et in terram pariter [illegible]. [illegible] spiritus [illegible] [illegible] [illegible]" Itaque [illegible] X [illegible] [illegible] habent [illegible] mercedem quia oblivioni tradita est memoria eorum

[illegible] Salomonem non [illegible] sed potius [illegible] animae immortalitatem [illegible] verbis [illegible] [illegible] Ecclesiastes [illegible] [illegible] [illegible] XVII [illegible] post hanc vitam alteram [illegible], in qua Deus et justis praemium [illegible] [illegible] [illegible] [illegible] docet cap. XII [illegible] verbis: "Ibit homo in domum aeternitatis suae [illegible] [illegible] in terram suam unde erat et spiritus redeat ad Deum qui dedit illum." Quibus verbis quid clarius [illegible] [illegible] animae immortalitatem [illegible] [illegible] [illegible] ad [illegible] [illegible]

[illegible] textum ex [illegible] [illegible] dico Salomonem [illegible] non [illegible] sed ex [illegible] [illegible] hominum [illegible] [illegible] interpretatio non est, sed ex [illegible] [illegible] [illegible] enim [illegible] opinione [illegible] [illegible] librum incepit his verbis: "[illegible] [illegible]

[illegible] subsequentibus verbis librum [illegible] et crediderunt. [illegible] non [illegible] ipsos eorum [illegible] mortalitatem [illegible] sandem [illegible] [illegible] vitam illorum [illegible] et [illegible] illorum sine honore ecce quomodo computati sunt inter filios Dei et inter sanctos sors illorum est.

[illegible] Ecclesiaste [illegible] in illa [illegible] hominum [illegible] [illegible] Salomon dicit [illegible] verum [illegible] [illegible] et [illegible] antiquos [illegible] bestiis [illegible] vadis [illegible] filiorum Adam [illegible] [illegible] vel spectat rudiores, qui naturali ratione non possunt animae immortalitatem [illegible] [illegible] [illegible] inter animam hominis et [illegible] brutorum. Huic expositioni [illegible] alias adducit Gregorius magnus et D. Thomas [illegible] Salomonem in hoc etiam loco loqui in persona [illegible] [illegible] Salomonem [illegible] inventis esset: verum cum hae expositiones [illegible] [illegible]

Postremum testimonium vel [illegible] explicatur [illegible] [illegible] Addition mortuos non habere mercedem amplius quia oblivioni tradita est memoria eorum [illegible] hominis mortuorum [illegible]

[illegible] de immortalitate animae [illegible] loquitur [illegible] [illegible] [illegible]

[illegible]

[illegible]

homo vero cum mortuus fuerit [illegible] ubi quaeso est

[illegible] aeternae vitae [illegible] [illegible] Deus non [illegible] homines [illegible] [illegible]

[illegible]gumento sibi [illegible] est lex Mosaica; [illegible] in Levitico [illegible] animas [illegible] ex qua lege patet [illegible] Hebraeis [illegible] temporis [illegible] corporibus [illegible] Moses sed [illegible] non [illegible] animas considerare

Loca autem opposita si attentius examinantur et cum locis aliis conferuntur ea minimum quidem nobis [illegible] enim Deus [illegible] justitiam [illegible] non animam [illegible] in homine [illegible] de mortalitate et immortalitate, sed solum de non mittendis [illegible] vitae hominis de manu [illegible] solum de non comedendo [illegible] rationem de manu hominum [illegible] de homine [illegible] Genesis [illegible] imaginem Dei esse [illegible] dicitur.

Cap XXXVII ubi de Joseph [illegible] non [illegible] homo anima et [illegible] sed corpus solum [illegible] Denique Job [illegible] est cum anima [illegible] et corpus [illegible] aeterna [illegible] vita non [illegible]

Opponi postremo: [illegible] ad Corinthios cap: XV[illegible] in hac tantum vita [illegible] omnium hominum [illegible] resurrectio [illegible] et bibamus [illegible] moriemur" Probat hic Apostolus nos resurrecturos [illegible] nisi corpora [illegible] et esse [illegible] corpora non [illegible] Deus [illegible]

Haec [illegible] corporum resurrectionem [illegible] in die [illegible] somnum et [illegible] immortalitatem animae non [illegible] scriptura et traditioni [illegible] responsio [illegible] Epistolam [illegible] corpora [illegible] nisi corporum [illegible] resurrectio [illegible]

beatitudinem nemo [illegible] esse [illegible] resurrectionem [illegible] de plena et complet[a]

[illegible] [illegible] hoc modo [illegible] in hac tantum vita sperantes in Christum idest in corpore [illegible]

[illegible] [illegible] ad corpus [illegible] [illegible] miserabiliores omnibus hominibus sumus idest respectu corporis

[illegible] et [illegible] beatitudine. Si non est resurrectio edamus et bibamus cras moriemur idest nullum

est corpori premium. Huic responsioni [illegible] est [illegible] non [illegible] resurrectio corporum Deus est mendax

[illegible] [illegible] non credit resurrectionem [illegible]

[illegible] Deus erit mendax [illegible] qui Deo non credit nulla post mortem corporis [illegible]

[illegible] [illegible] corporis [illegible] immortalitatem [illegible]

[illegible] [illegible] ejus verba ad Philippenses [illegible] et [illegible]

[illegible] ad Corinthios [illegible] domus nostra [illegible]

quod edificationem ex Deo habemus domum non manu factam æternam in Cœlis.

[illegible] ad Timotheum [illegible] solum Deum immortalitatem habere

[illegible] et absolute loquendo [illegible] non esse [illegible] que in [illegible] nulla creatura est immortalis.

[illegible] debere [illegible] non [illegible] eadem [illegible]

[illegible] verba [illegible] in Concilio [illegible] approbata in quibus dicitur [illegible] invisibilis immortalis

non esse natura sed [illegible] nemo debeat de natura [illegible] et de immortalitate [illegible]

[illegible] immortalis est anima [illegible] est immortalis [illegible]

[illegible] [illegible] [illegible] est [illegible]

De animæ sede

De [illegible] de natura animæ [illegible] animam in cerebro

[illegible] ut id explicemus [illegible] et videamus [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] in duas classes dividi possunt. alii volunt animam esse humani corporis [illegible]

[illegible] solum in [illegible] quolibet corporis parte [illegible] videt [illegible]

in [illegible] non in [illegible] sed [illegible]

in flore [illegible] in fronde [illegible] Alii volunt in solo cerebro [illegible]

[illegible] in [illegible] cerebri ventriculo quod probabilius [illegible] in [illegible] cerebro [illegible]

[illegible] hoc modo [illegible] [illegible]

contextum est corpus humanum. Sed in cerebri parte unde procedunt nervi est anima. Hinc si pulsetur aliquis nervorum [illegible] quæ [illegible] tremore nervorum vel ope [illegible] animalium nervos [illegible] statim [illegible] ad cerebrum, ubi [illegible] [illegible] animæ [illegible], seu [illegible] actione animæ afficitur, vel animæ voluntate determinatur ad [illegible] nervorum extremitas quæ in cerebro est posita, tunc vel tremore nervorum, vel ope spirituum animalium motus ille ad alias corporis partes [illegible], atque inde [illegible] corporis motiones [illegible]. Hæc est doctrina quæ apud omnes hoc tempore obtinet; non igitur nos etiam [illegible] non [illegible] nec [illegible]

Quæstio unica.

[illegible] sensatio in solo cerebro perficiatur ope spirituum animalium, nervos irradiantium qui [illegible] sensorii immutationem ad cerebrum deferunt.

Hæc quæstio, quæ duas partes continet duabus solvenda est propositionibus, in quarum una probabimus sensationem nostram in solo cerebro, in altera [illegible] sensationem ad cerebrum deferri ope spirituum animalium. [illegible]

Propositio.

Sensatio perficitur in solo cerebro.

Antequam ad probationem veniam, [illegible] sensationem duplicem distingui debere aliam formalem [illegible] aliam seu causalem. Formalis est mentis perceptio ad quam ab immutatione sensorii [illegible] [illegible] seu causalis est immutatio sensorii organi ad cerebrum usque propagata. In sensatione igitur materiali seu causali duo sunt distinguenda. Primum est actio corporum externorum quæ [illegible] [illegible] vel [illegible] vel alio quocumque modo moventur fibræ nervorum [illegible] [illegible] est actionis propagatio usque ad cerebrum in quo solum sensationem [illegible]

Nisi [illegible] sensorii [illegible] cerebro [illegible] in nostra [illegible] Quod [illegible] hominem [illegible] fuisse, qui in propriam [illegible] potebat cum cerebro [illegible] habebat. Experimenta [illegible] in ejus cerebro facta sunt [illegible] digito [illegible] oculos occupabat [illegible] manu urgebat [illegible] [illegible] [illegible] [illegible] illud [illegible] quod [illegible]

[illegible] sensit año 1732. [illegible] centrum [illegible] sensum [illegible] sua hominis [illegible] atque ex eo [illegible] in cerebri medulla una vel altera [illegible] homo ille nullam [illegible] vel [illegible] dolorem sentiet. Hæc experimenta probant [illegible] sensiones [illegible] cerebro communicatur nulla in nobis sensatio excitatur. [illegible] omnium Anatomicorum [illegible] est ex omnibus partibus, quæ humanum corpus [illegible] solos nervos [illegible] esse [illegible] vel aliquo modo ex sensibus [illegible] molestiam [illegible] secundum [illegible] in nobis [illegible]. Atqui nulla sensatio in nobis excitatur, [illegible] eorum nervorum quibus cum cerebro interrupta [illegible] dorsi [illegible] nihil [illegible] sentire in [illegible] partibus [illegible] spinalis [illegible] parte [illegible] Sic [illegible] primum deinde a Bellino [illegible] quod [illegible] nervus [illegible] nervus [illegible] vinculo [illegible] nervum [illegible] perit statim sensus in parte [illegible] ergo [illegible] cerebro [illegible] in nobis excitatur [illegible] in ipso cerebro [illegible] quod erat probandum.

[illegible] manifeste [illegible] sensui contra[illegible]. [illegible] nos videre oculis, audire auribus [illegible] dolere animam cum corpore eo in loco ubi aliquid [illegible] dolet. ergo etc.

[illegible] sensus [illegible] sensus [illegible] vero si non [illegible] nos plures [illegible] frigus et calorem [illegible] qualitates [illegible] partibus [illegible] in nobis [illegible] sensationes frigoris, caloris, atque aliarum qualitatum, [illegible] nobis videmur videre oculis, audire auribus [illegible] sentire cum in oculis in aure in manu [illegible] nihil est aliud quam [illegible] externa [illegible] sensatio. Revera enim nulla habetur sensatio [illegible] externarum [illegible] sensatio [illegible] cerebri [illegible] oculi aut auris. Quod [illegible]

[illegible] de causa, fit ut sensibiles qualitates [illegible]

unde ejus partes seu [illegible] recta ultimo advenit remotis res illa non ex eo loco valet dum aliquid intercedat impedimentum.

[illegible] secundo Quando plerumque et eodem tempore eadem seu [illegible] colorem, calorem, [illegible] dolorem et voluptatem sentiamus ergo si sensatio peragitur in solo cerebro [illegible] aut in [illegible] cerebri ventriculo et aliis placet in [illegible] aut conticulo communi deberent eodem tempore multiplices variae contrariaeque distinctae affectiones quod repugnare videtur.

Respondeo in qua cerebri parte anima resideat et peragatur sensatio incertum est [illegible] animam collocarunt uti diximus in [illegible], seu in [illegible] cerebri glandula, sed minus recte, [illegible] fuisse opinatur Boerhavius [illegible] medicus et anatomicus [illegible] observavit in glandula Pineali [illegible] et aliquando tam multos ut illa fere plus [illegible] quam glandulae esset, cum tamen ii [illegible] sana et [illegible] fuerint sensus et motus integri. Hoc refert [illegible] apud clarissimum [illegible] Tozzi tomo primo medicinae articulo de sensibus. Alii [illegible] placent sensationis sedem et animam collocare in aliis cerebri partibus sed res adhuc incerta est in qua parte affirmare debeamus non habemus. Dicimus ergo generatim in eo cerebri loco sensationis et animae sedem sitam esse, ex quo omnes nervorum fibrae [illegible] [illegible] quomodo [illegible] in tenuissima cerebri parte tot distinctae affectiones eodem tempore [illegible] quod [illegible], ut eodem tempore calorem, [illegible] sentimus [illegible] [illegible] qua [illegible] [illegible] diversis sensationibus et motibus destinatis [illegible] cerebri parte originem ducunt [illegible] modo quo in [illegible] [illegible] et [illegible] [illegible] parte [illegible] [illegible] humani [illegible] modo quo in fundo oculi depingitur imago omnium objectorum, quae uno [illegible] conspicuo [illegible] in [illegible] [illegible] [illegible] [illegible]

[illegible] tertio. Si in solo cerebro peragitur sensatio nullum animal vivere potest sine cerebro [illegible] [illegible] [illegible] [illegible] experientia docet [illegible] [illegible] [illegible] [illegible] narrat [illegible] [illegible] qui ad [illegible] tempus gestati et [illegible] [illegible] [illegible] tamen in eorum calvaria [illegible] [illegible] [illegible] [illegible] vero etiam medulla spinalis deffecerit, aut ejus portio exigua superstes fuerit. [illegible] [illegible] [illegible] [illegible] cerebro [illegible] qui [illegible] morbo [illegible] [illegible] ad mortem [illegible] [illegible]. Similia [illegible] alii medici et anatomici. [illegible] [illegible] [illegible] [illegible] homines non convaluisse solum sed integre [illegible] [illegible] [illegible] [illegible] [illegible]

2[illegible]

lapidefactum fuisse observatum. [illegible]

[illegible] jam [illegible] Wepferio et Allen[illegible] Primo observat Alter in multis [illegible] virum quæ [illegible] valent ... demonstranda absentia cerebri [illegible] cerebrum et loco [illegible] [illegible] fuisse. Tales [illegible] historiæ Tulpii Bartolini Boneti atque aliorum. Addit [illegible] cerebri [illegible] [illegible] et [illegible] [illegible] apud [illegible] [illegible] loco cerebri [illegible] [illegible] [illegible] ... [illegible] In [illegible] in [illegible] [illegible] cerebri observavit [illegible] [illegible] et [illegible] [illegible] [illegible] male [illegible] potuit quam sufficeret ad nervos [illegible] et ad [illegible] [illegible] [illegible] [illegible] [illegible] convulsiones: sed [illegible] [illegible] hydrocephalis [illegible] et [illegible] [illegible] [illegible] cerebrum sed in humores abiret externos [illegible] [illegible] [illegible] [illegible] [illegible] cerebrum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] per venam umbilicalem ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cerebrum [illegible] [illegible] perveniat

Hæc dicta sunt [illegible] [illegible] [illegible] [illegible] [illegible] Venio nunc ad eos cerebri morbos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cerebrum morbo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] cordis [illegible] continuatum.
Has observationes refert Allersgra [illegible] in actis [illegible] medicis [illegible] tomo II obs. [illegible] Sed cum insiti etiam cerebri vitio [illegible] posse, [illegible] motus et cordis [illegible]

Unum addo de cerebri [illegible] in [illegible] scilicet aut [illegible] cum [illegible] cerebrum [illegible] operationem in [illegible] fuisse non totam simul sed paulatim [illegible] quas memorat [illegible] constat [illegible] in quibus [illegible] fuisse [illegible] ut [illegible] sentimentum [illegible] in [illegible] cerebri [illegible]

[illegible] animalibus [illegible] plures partes [illegible] singula eorum [illegible] movent [illegible] se [illegible] in [illegible] signum [illegible] extremo in caput, altera in [illegible] perfectum [illegible] Hoc preclarum Phenomenon in [illegible] Templo [illegible] Trembley [illegible]

[illegible] motiones in genere animalium [illegible] Animales [illegible] sensu [illegible] motus [illegible] vitales [illegible] et hominis [illegible] tactum [illegible] moveri se se contrahere: Sed possunt secundo [illegible] vitales: in omnibus enim [illegible] eadem non est [illegible] corporum [illegible] structura [illegible] eisdem legibus eadem [illegible] animalia [illegible] extracto corde et pulmone [illegible] insectis denique animalium partibus animales motus haberi posse negamus: hoc enim semel [illegible] partes [illegible]

[illegible] phenomena que [illegible] in diversis [illegible] observarunt [illegible] aliquo! si conjecturas [illegible] scilicet [illegible] animalcula quorum [illegible] [illegible] sunt [illegible] hæc [illegible]

[illegible] speciem [illegible] observationum [illegible]

[illegible]

[illegible] debeamus hoc loco in quo [illegible] institutiones [illegible] de [illegible]

[illegible] communicamus

[illegible] cerebrum [illegible] quod nervo [illegible]

[illegible] Posterior hæc opinio nobis probabilior videtur [illegible]

[illegible] propositione [illegible]

[illegible]

[illegible]

[illegible]

[illegible] spiritus animales [illegible]

[illegible] illac in cerebro [illegible] atque inde velut ex fonte per omnes nervulos et [illegible]

[illegible]

[illegible]

[illegible] cerebro [illegible]

[illegible] ad cerebrum [illegible]

[illegible] nervos [illegible]

[illegible] propositionis pars. Experimentis et observationibus constat [illegible] nervos in [illegible]

[illegible]

[illegible] et debilitati [illegible] nervi. [illegible]

[illegible] videantur nervi [illegible]

[illegible] que in cerebri [illegible] nervos [illegible] et [illegible]

[illegible] ita esse tum ex aliis pluribus, tum ex eo potissimum colligitur quod exteriorem [illegible] nervos [illegible] quando [illegible] nervum [illegible] id quod in nervis optico et auditorio se observasse [illegible] omni exceptione [illegible] testatur Albertus Haller qui ad majorem rei confirmationem addit [illegible] tensionem [illegible] restringi deberet [illegible] quod in [illegible] contingit. [illegible] praeter hoc [illegible] argumentum: at tremor ex [illegible] corde [illegible] et [illegible] interiori [illegible] et corde [illegible] nervi autem [illegible] molles [illegible] ergo [illegible] per tremorem nervorum [illegible] observatur [illegible] observationibus multos et [illegible] nervos ita ad partes [illegible] nervos [illegible] partem [illegible] nervos [illegible] arteriae [illegible] pariter [illegible] tenent [illegible] per [illegible] cordis [illegible] non [illegible] per tremorem nervorum [illegible] cordis [illegible]. Observationem [illegible] tertio nervorum [illegible] per molles [illegible] corda [illegible] tremorem [illegible] immobile [illegible] tremorem [illegible]

[illegible] nervis [illegible] corpus [illegible]

[illegible]

[illegible] credibilius est [illegible] per nervorum [illegible] nervos vero [illegible] per principium fluidissimum quod per nervos fertur, et animae cum corpore [illegible] vinculum constituit.

[illegible] corde [illegible]

[illegible]

[illegible] nervi [illegible] fluido [illegible] injectione non [illegible]

[illegible] ad summum tenuitatem [illegible] tenues esse ut [illegible] distingui non possint sed [illegible] nervorum [illegible] existentiam [illegible] illustri [illegible] consequitur ex jam dictis [illegible] aliquod retinetur. Quinquidem [illegible] ordinarie [illegible] [illegible] in loco [illegible] [illegible] microscopii [illegible] ullam [illegible] particulam [illegible] propterea [illegible] dicat. [illegible] ergo [illegible] animales non [illegible] de eorum existentia [illegible].

[illegible] cerebrum [illegible] Adde nervos a [illegible] [illegible] [illegible] [illegible] nervorum [illegible].

Ad tertium eadem est responsio quæ ad primum allata est [illegible] nervorum [illegible] [illegible] [illegible].

[illegible] tenues esse ut [illegible] distingui nequeant [illegible] [illegible] [illegible] cum nervos [illegible] magnitudo [illegible] [illegible] est [illegible] [illegible] [illegible]

[illegible] spirituum animalium existentiam [illegible] defendere [illegible] quæ solent impugnare [illegible] [illegible] ex [illegible] Anatomici Anglicani [illegible] [illegible] nervo [illegible] nervorum [illegible] [illegible] nervorum [illegible] [illegible] [illegible] [illegible] [illegible] difficultatibus [illegible]

[illegible] animales [illegible]

Pr[illegible] [illegible] animales [illegible] per nervos [illegible] cum ergo nervi omnes ex cerebro [illegible] ex [illegible]

Materia ex qua hi[c] fabricantur est sanguis arterio[sus] [illegible] per arterias magna in copia a corde ascendit ad cerebrum [illegible] [illegible] in alias corporis partes [illegible] [illegible] animales[?] perfectioni [illegible] modo, [illegible] [illegible] secretionis modum [illegible] difficile nimium est [illegible] mirum [illegible] debet [illegible] enim [illegible] effectus nobis [illegible], nostra cognitio [illegible] modum quo effectus producitur.

Opponet[?] [illegible]. Ex sanguine per arterias in cerebrum a corde [illegible] continuo fit spirituum animalium secretio [illegible] [illegible] spirituum [illegible] [illegible] in [illegible] [illegible] [illegible] molles [illegible] in [illegible]

[illegible] spiritus animales qui a cerebro in nervos fluunt triplicem [illegible] habere [illegible] spiritus [illegible] nervi [illegible] pervenit [illegible] [illegible] [illegible] spiritum [illegible] ad [illegible] [illegible] in [illegible] [illegible] sanguinem et [illegible] sanguinis conventum [illegible] Boerhaave. [illegible] nervorum poros [illegible] spiritus [illegible] partes [illegible] ne condensentur resorbentur per minimas venas [illegible] ad sanguinem atque [illegible] [illegible] Hippocrate [illegible] [illegible] spiritus [illegible] Triplicem [illegible] animalium [illegible] nervis [illegible] confirmat [illegible] qui in eas quas modo nominavimus classes dividuntur

[illegible] Si spiritus animales e nervis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cerebrum descendere nervo[?] est, et spiritus animales versus cerebrum moventur; et [illegible] [illegible] cerebro [illegible] [illegible] [illegible]

[illegible] motum [illegible] [illegible] motum [illegible] [illegible] [illegible] [illegible] [illegible] motum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] motus [illegible] [illegible] ergo, [illegible] eodem tempore, quo per [illegible] [illegible]

[illegible] ab [illegible] spiritus animales a cerebro ad nervos fluere possunt eodem tempore, quo per illos [illegible] effertur ad cerebrum [illegible] explicandum est modo [illegible] ad eodem tempore quo [illegible] sensatio fit [illegible]. Exemplum [illegible] globuli [illegible] motu [illegible] alternis [illegible] dum [illegible] [illegible] influxus [illegible] eodem momento, quo [illegible] Pulsationes ejus arteriae, quae per manum [illegible] eodem tempore, quo [illegible] [illegible] plane [illegible] [illegible] ad cerebrum [illegible] motus [illegible] [illegible] motus hic [illegible] in ... [illegible] motum [illegible] nervos fluunt spiritus animales [illegible] [illegible] esse debere [illegible]

Quaeres unde et quantus sit motus, quo spiritus animales in fibrillas nervorum propelluntur.

Dico [illegible] a corpore [illegible] cordis [illegible] propellente [illegible] [illegible]. Hinc ergo [illegible] motus quo spiritus animales in fibrillas nervorum propelluntur: sed [illegible] [illegible] [illegible] habent [illegible]; [illegible] quidam a [illegible] [illegible] mollesque quippe [illegible] sunt membranae [illegible] [illegible]

Opponas tertio: Cordis motus alternus est cum quiete per ... vicibus temporis dispertitus; ergo [illegible] animalium motus a corde pendet non erit aequum propulsatio continua, sed alterna [illegible] [illegible]

Resp. [illegible] a corde expellitur [illegible] [illegible] [illegible] perpetuus esse [illegible]

[illegible] [illegible] quaedam impetus sanguinis in [illegible] cerebri [illegible] [illegible]

Sed contra: [illegible] sensationem [illegible] vividam esse debere, [illegible]

Malpighius in [illegible], quam [illegible] [illegible] experimentis [illegible] [illegible] [illegible] latent tamen [illegible] [illegible] [illegible], et omnes [illegible] motus, quum [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] ut hanc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ipse, imo nervos omnes colligendo [illegible] in trunco in medullae oblongatae et spinalis. Finge jam in diversis corporis partibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nervorum [illegible] per novum [illegible] [illegible] [illegible] [illegible] spirituum animalium ex diversis corporis partibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel elidi debent, vel in unum compositum motum abire: [illegible] primum [illegible] [illegible] [illegible] [illegible] distincte [illegible] manus [illegible] [illegible] [illegible] [illegible] [illegible], quorum [illegible] experientiae adversatur.

[illegible] cum Boerhavio, nervorum systema [illegible] [illegible] potest arbori cujus truncus [illegible] medullae oblongatae radices [illegible] et cerebelli medullae: [illegible] [illegible]: [illegible] ergo in [illegible] [illegible] [illegible] fibra nulla exstat quae non fuerit distincta in trunco, neque ulla in trunco distincta est quae non in radicibus distincta fuerit, ita nervorum filamenta distincta [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] medullae oblongatae, et [illegible] colliguntur. [illegible] conjecturae [illegible] [illegible] [illegible] [illegible] [illegible] et in plures minores fibras dissiliant nervos, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] spiritus enim animales [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] neque [illegible] [illegible] [illegible] unum compositum motum [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]: motus vitales in corpore [illegible] [illegible] [illegible] vitales [illegible] [illegible] [illegible] [illegible] quos appellavimus animales [illegible] debuerunt. animales enim [illegible] in cerebro, vitales vero in cerebello [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habent [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: sufficiat nobis hoc [illegible] [illegible] [illegible]. Sicuti vero distincti [illegible] [illegible] [illegible] animales, tum vitales [illegible] ita sensum [illegible], [illegible] a motoriis [illegible] [illegible] [illegible]

videri debet [illegible] ex [illegible] potest continere. Dum enim experientia apoplectico morbo laborantes [illegible] in alimentis corporis partibus quandoque vitiari ut [illegible] non minime animo et vicissim motum aliquo modo dependent sensu minime destitui [illegible] explicatur [illegible] tum sensui inservientes [illegible] membro [illegible] exinde deducitur [illegible] respondere debet quaerenti quomodo immediate facta in mente corporis ad cerebrum deferri queat eodem tempore quo pars ipsa corporis movetur ex voluntatis imperio.

[illegible] propositionis [illegible] nervum [illegible] illustrium [illegible] nervum [illegible] tremorem [illegible] non posse constat ex iis quae diximus in probatione. Ne igitur [illegible] transeamus ad alia.

De unione inter mentem humanam et corpus.

Quae de mentis et corporis unione hactenus excogitata fuerunt ad tria systemata revocantur [illegible] armoniae praestabilitae [illegible] influxus physici [illegible] duarum nimirum substantiarum [illegible] unitarum et altera in alteram [illegible] influxus physici [illegible] utraque substantia [illegible] [illegible] seu [illegible] [illegible] exemplo [illegible] [illegible] quomodo alterum ex altero [illegible] atque hanc [illegible] [illegible] armoniam [illegible] [illegible] de quibus [illegible]

Quaestio prima

[illegible]

[illegible]

[illegible] Leibnitii doctrina est, omni substantia [illegible]

[illegible] ex ad [illegible] sine ope externa cujusvis causæ omnes suas perceptiones et appetitiones [illegible] sibi producit animus et corpus pariter [illegible] ex legibus motus [illegible] ope in sua producit omnes suas [illegible] harmonia [illegible] perceptione et appetitionis [illegible] perceptio [illegible] volitio [illegible] sese respondeant motus: et [illegible] motuum [illegible] eadem [illegible] et appetitiones [illegible] et perceptio [illegible] in systemate vulgo dicto harmoniæ præstabilitæ [illegible] corporis [illegible] in corpore [illegible] per naturam [illegible] [illegible] perfectas [illegible] quæ [illegible] humanam libertatem [illegible] velit [illegible] demonstrabit

Propositio

Systema harmoniæ præstabilitæ [illegible] non potest [illegible]

[illegible] libertatem indigere [illegible]

Antequam ad probationem veniamus [illegible] hominis libertas [illegible] actione [illegible] necessitate actione ex [illegible] libertate [illegible] solet [illegible] coactione excludit omnem [illegible] libertatem [illegible] necessitate [illegible] libertas [illegible] [illegible] [illegible] et non [illegible]

[illegible] propositionem [illegible] actus voluntatis humanæ liberos [illegible] posito [illegible] harmonia, præstabilitæ humana voluntas [illegible] [illegible] [illegible] internas cogitationes [illegible], et reminiscentias; alii externi motiones [illegible] [illegible] harmonia [illegible] [illegible] libertate [illegible] systema [illegible] motus [illegible] externis [illegible] corpori [illegible] mentis [illegible] igitur potuerit [illegible] voluntatis [illegible] motus potuerit [illegible] corpus creaverit [illegible] affirmant Anadmitæ; ergo eorum systema [illegible]

Nemo enim [illegible] in mente [illegible] ratio sufficiens potest [illegible] in natura mentis et corporis actionibus [illegible] harmonia [illegible] non esset prestabilita, [illegible] natura mentis [illegible] corporis [illegible] nullo modo [illegible] ergo [illegible] [illegible] humanae libertas [illegible] mens et [illegible] et non [illegible] Systema igitur harmoniae prestabilitae [illegible] non potest ab eo quo humanae voluntati [illegible]

Respondet. Humanam [illegible] esse libertatis indifferentiae [illegible] harmoniae prestabilitae. Est enim et dici potest liber, si actus, quos imperat, [illegible] motus corporis et mentis [illegible] sed [illegible] In systemate autem harmoniae prestabilitae [illegible] omnia [illegible] enim voluntas in [illegible] leges [illegible] [illegible] respondent actus imperati, quia series perceptionum in mente, et motuum in corpore [illegible] quod voluntatem [illegible] voliturum prescivit Deus. Rem explicant similitudine [illegible] Deus [illegible] fingo [illegible] machinam [illegible] et [illegible] imperiis [illegible] [illegible] voluntatem [illegible] hominis voluntatem [illegible] actionibus corporis actus imperatos.

Resp. [illegible] obiectio si recte examinatur vult actus imperatos liberos esse [illegible] quia respondeant actibus et humanae voluntatis [illegible] volitionibus [illegible] [illegible] actus imperati motus [illegible] et humanae mentis perceptiones liberae nullo modo dici possunt. Quod enim [illegible] actiones [illegible] voluntate nostra [illegible] respondent [illegible] nostrae [illegible] [illegible] movere [illegible] ut igitur actus imperati liberi sint [illegible] requisitum est respondeant actibus et humanae voluntatis [illegible] requisitum [illegible] ideo respondeant quia eorum [illegible] causa determinans est humana voluntas [illegible] [illegible] humana voluntas [illegible] [illegible]

[illegible] quod [illegible] pariter eodem modo; sed motu [illegible] modo adhuc [illegible] existunt. Nam [illegible] ubi [illegible] in libris [illegible] libros [illegible] quo [illegible] modo [illegible] nullo modo est [illegible] determinans eorum motuum qui fiunt in corpore [illegible] nullo modo [illegible] [illegible] ergo neque eorum qui [illegible] [illegible] [illegible] [illegible] motionis [illegible] semper [illegible] [illegible] qui fiunt in mente [illegible] quae quaedam [illegible] non est voluntas [illegible] voluntas [illegible] sentimus [illegible] nullo modo est [illegible] omnem [illegible] [illegible]

[illegible] esse [illegible] et [illegible] [illegible] [illegible] quem [illegible] [illegible]

[illegible] sed [illegible] [illegible] liber [illegible] [illegible] autem [illegible] [illegible] volitionem [illegible] causam determinatam [illegible] liberi [illegible] [illegible]

[illegible] verum [illegible] non [illegible] [illegible] disputemus non ex [illegible] rerum naturam, et proprietatem debemus inferre, [illegible] sed ex rerum natura et proprietatibus [illegible] [illegible] [illegible] respectu [illegible] humanae voluntatis [illegible] ostendo

[illegible]

Sunt alias [illegible] et [illegible] determinatio [illegible] permanentes est enim nolitio aut volitio [illegible] momento [illegible] volitio boni vel mali [illegible]

[illegible] volitiones et nolitiones [illegible] consequentia [illegible] ergo [illegible] fluunt [illegible] nolitionum. Quod [illegible] eorum [illegible] [illegible] volito et nolito non [illegible] non [illegible] [illegible] voluntate [illegible] sed [illegible] volit et nolit cum potentia ad oppositum [illegible] ad [illegible] volitionum et nolitionum [illegible] [illegible]

[illegible] humanae voluntatis [illegible] [illegible] voluntatis [illegible] voluntate [illegible] [illegible] non potest sine actione [illegible] et corpus [illegible] [illegible] determinatio [illegible] [illegible] voluntas [illegible] indifferentia [illegible] et posse non [illegible] [illegible] determinatio [illegible] determinatio [illegible] debent [illegible] fluunt [illegible] [illegible] [illegible] determinatio [illegible] [illegible] [illegible] Deo [illegible] voluntatis [illegible] ordine [illegible] [illegible] explicat [illegible] [illegible] non [illegible] [illegible] [illegible] non [illegible] [illegible] voluntatis [illegible]

Quaestio [illegible]

Quid [illegible] de [illegible]

[illegible] [illegible] animam et [illegible] [illegible] a Deo producuntur [illegible] non [illegible]

appellatur vero causarum occasionalium, quod in eo cogitationes et voluntates animæ causæ sunt occasionales [illegible] corporis, [illegible] corporis causæ sunt occasionales cogitationum et volitionum animæ: sed cum Deus modificet [illegible] in gratiam animæ et [illegible] in gratiam corporis [illegible] ex sua generali voluntate et [illegible] [illegible] [illegible] [illegible] motiones [illegible] cogitationes et [illegible] in anima et [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] producunt. [illegible] systema quod ab [illegible] Malebranchio [illegible] libertati adversari quod [illegible] demonstrat.

Propositio.

Systema causarum occasionalium, prout ab ejus auctore Malebranchio propositum, evertit humanam libertatem.

Humanam libertatem ille evertit qui [illegible] [illegible] [illegible] [illegible] veritas tam per se est manifesta, [illegible] [illegible] [illegible] confirmatur [illegible] [illegible] [illegible] liberum hominis arbitrium [illegible] Deo [illegible] et [illegible] nihil cooperantes sed velut inanima [illegible] nihil [illegible] passive [illegible] [illegible] [illegible] systema [illegible] [illegible] [illegible] [illegible] [illegible] nobis libros [illegible] de inquirenda veritate [illegible] [illegible] [illegible] [illegible] non [illegible] veræ causæ [illegible] [illegible] [illegible] in eadem [illegible] impotentiæ: sed corpora non possunt esse veræ causæ [illegible] [illegible] [illegible] [illegible] Deum solum posse [illegible] [illegible] [illegible] [illegible] quia in eadem [illegible] corpora [illegible] sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mentem humanam nullas [illegible] ideas posse producere [illegible] productio est creatio et homines [illegible] non sunt [illegible] [illegible] Sed [illegible] [illegible] mentis humanæ [illegible] eodem [illegible] probari potest vera creatio, ergo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Malebranchio propositum evertit humanam libertatem.

Qui Malebranchii doctrinam [illegible] [illegible]

[illegible] corpus movere [illegible] ideas videre [illegible] posit velle [illegible] vero [illegible]

[illegible] modo animae [illegible] agere in corpus, sed neque vis, qua

veram ideas [illegible] idearum creatur [illegible] adaequare: vis dici

[illegible] velle [illegible] Malebranchio [illegible]

[illegible] et cognovi [illegible]

[illegible] veritatis [illegible]

[illegible]

Ideo: utrum animae concedi posit vis, quâ in corpus agat, et quâ [illegible] ideas [illegible]

[illegible] hoc [illegible] quaestio [illegible] quo vult, [illegible] bonum sequitur. [illegible]

[illegible] quibus mentem [illegible] velle [illegible]

[illegible] humanae voluntatis [illegible]

[illegible] verum hic [illegible]

[illegible] probatione, quibus [illegible] potest [illegible]

[illegible] sensus enim [illegible]

[illegible] et corpus [illegible]

[illegible] Quid igitur [illegible] de Malebranchio [illegible]

[illegible]

[illegible]

[illegible] objecti [illegible] determinare [illegible]

[illegible]

[illegible] bonum [illegible] Malebranchius lib. [illegible] veritate [illegible]

[illegible] dicentis "nihil [illegible]" (anima) "velle [illegible] movet" [illegible]

[illegible]

[illegible] habet cap. [illegible] libri [illegible] de inquirenda veritate [illegible]

[illegible]

nihil autem aliud sit quam continua impressionis [illegible] a quo spiritus creati sunt et conservantur. [illegible] in [illegible] ut [illegible] inclinationes [illegible] creatoris. Sed velle non potest Deus ut [illegible] creaturam [illegible] [illegible] in alia bona vehementius [illegible] quam in Deum [illegible] [illegible] in [illegible] amorem erga Deum, quo et ipsum et [illegible] propter ipsum amamus. [illegible] autem [illegible], quod [illegible] [illegible] amorem nostrorum [illegible] Dei, seu boni generalem [illegible] boni [illegible] [illegible] qua ratione Deus animas [illegible] se idest impellit versus bonum in genere [illegible] ratione im[illegible] versus bonum in genere determinari a mente nostra [illegible] difficile est [illegible] enim [illegible] [illegible].

Sed [illegible] seu [illegible] versus bonum in genere animae nostrae [illegible] est qui [illegible] naturalem libertatem nostram [illegible] non [illegible] eo modo [illegible] [illegible] [illegible] bonum in genere a Deo acceptum determinat non [illegible] [illegible] [illegible] [illegible] valido vero seu determinatio [illegible] [illegible] nemo dixerit ex nihilo enim nihil [illegible] ergo [illegible] a Deo acceptum non [illegible] [illegible] ipsum [illegible] mentes in eadem [illegible] versus immutabile [illegible] Deus [illegible] [illegible] Deus ipsas [illegible] [illegible] ipsas versus se moveat [illegible] ergo Deus [illegible] movet ac [illegible] non [illegible] [illegible] [illegible] ergo [illegible] [illegible] [illegible] bonum in [illegible] divina impressione [illegible] ut voluntatem nostram nihil aliud esse [illegible] [illegible] Quemadmodum [illegible] [illegible] moveatur [illegible] in motu conservetur [illegible] alio modo [illegible] in motum [illegible] [illegible] ab externo [illegible] in motu conservari [illegible] [illegible] quam illam externae motioni addenti. [illegible] animam cum movetur versus bonum [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] animam versus bonum movere desinet [illegible] animam agere et impressionem illam determinare [illegible] ut rem clarius explicemus [illegible] versus bonum [illegible]

[illegible] externe [illegible]

[illegible] versus bonum [illegible] Malebranch[illegible]

[illegible] voluntatis, qua movetur corpus [illegible]

[illegible] corpus [illegible] externis [illegible]

[illegible] difficultatis [illegible] Malebranchius [illegible] determinare divinam impressionem [illegible]

[illegible] determinare im[illegible]pressionem [illegible]

[illegible] difficultate proposita non solum Malebranchium [illegible]

[illegible] creaturis [illegible] a Deo dependentiam [illegible] a Deo dependentia [illegible] nihil [illegible] sine concursu Dei [illegible]

[illegible] Malebranchius [illegible] errores [illegible]

[illegible] sine concursu Dei [illegible]

[illegible] Deo [illegible]

[illegible] Dei cap. XXX [illegible]

[illegible]

[illegible] veris et propriis [illegible]

[illegible] de idearum origine [illegible]

[illegible]

[illegible] a Deo dependen[illegible]

[illegible] dependentiam [illegible]

[illegible]

Ea quae huc usque dicta sunt postquam contemplamur Dni Malebranche [illegible] de [illegible] rerum probare debent [illegible] aut non activam a Malebranche animae [illegible] et sine vi activa animae libertatem humanam construere. Primum [illegible] non auctoris verba [illegible] tollere sed [illegible] esse [illegible] relinquit [illegible] re autem non relinquit sicuti [illegible] demonstravit. Alterum vero [illegible] sine vi activa [illegible] construere nemo dixerit. nam sine ulla vi activa animae verius bonum non movetur nec [illegible] omnino agit neque passive se habet, quod [illegible] est ex definitione [illegible] Deum [illegible] et [illegible] explicationem [illegible] Malebranchius [illegible] Dei [illegible] humanas actiones [illegible] non necessitate sed conditionis qualitis eam [illegible] explicationem quam D. Thomas Aquinas, ut solet [illegible] et [illegible] [illegible] et [illegible] Est [illegible] Dei [illegible] universalis quae [illegible] activitates [illegible] et [illegible] Deus verum naturis non [illegible] sed continere et conservare vult. esse autem id non posse [illegible] Dei [illegible] secundarum activitates non [illegible] Quaedam [illegible] naturae [illegible] similes quaedam vero rationales. illa [illegible] Dei [illegible] constat semper [illegible]

Quaestio [illegible]

[illegible] Quid dicendum de [illegible] influxus [illegible]

[illegible] et [illegible] et [illegible]

obscura [illegible] et [illegible] ... [illegible] nullam [illegible] ... Convenit [illegible] in [illegible]
sui [illegible] ... et quibus rationibus ductus [illegible] ... demonstrabile

Propositio

[illegible] mentem [illegible] et corpus [illegible] ... quae [illegible]

hactenus demon[illegible] ...

[illegible] ... cum [illegible] corpori [illegible]

[illegible] ... nunc causam esse substantiam [illegible] in mentem et [illegible] ...
enim mens [illegible] sibi [illegible] ... nullam per [illegible] ... determinatis. Verbis [illegible]
[illegible] ... perceptio,
nam in se [illegible] extrinseco indiget determinatione: [illegible] est [illegible] ...
[illegible] ... vel est Deus [illegible] mentis vel est corpus [illegible]
[illegible] est [illegible]. Deum non est sibi [illegible] ... et [illegible] ...
[illegible] ...
[illegible] ... extrinseco indiget [illegible] extrinsecum [illegible] determinans
[illegible] est Deus vel est mens. [illegible] ... Determinatio [illegible] ...
[illegible] ... quod idem est [illegible] mentis motus [illegible] ...
[illegible]

[illegible] ...

[illegible]

[illegible] experientia [illegible] [illegible] philosophi [illegible] [illegible] animam inter et corpus dari. Nam [illegible] de motibus corporis [illegible] humani [illegible] ad motus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nempe [illegible] [illegible] [illegible] [illegible] [illegible] et facile inter [illegible] [illegible] [illegible] corporis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] non advertit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] experientia [illegible] [illegible] [illegible] motum [illegible] [illegible] [illegible] in [illegible] longius [illegible] [illegible] [illegible] [illegible] [illegible] excitata similem in animo [illegible] [illegible] [illegible] [illegible] quantum solida est aut densis aut [illegible] tantum [illegible] habent [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aurum [illegible] [illegible] [illegible] [illegible] efficient adeo ut nullum [illegible] aut odorem [illegible] habent [illegible] [illegible] [illegible] [illegible] [illegible] impedimento [illegible] [illegible]. Quæ quidem omnia ostendunt animam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mutuum animam inter et corpus [illegible] [illegible].

[illegible] propositionis [illegible] [illegible] [illegible] quibus ad rerum notitiam [illegible] hominibus a priori [illegible] a posteriori [illegible] demonstrare [illegible] a priori est demonstrare ex causa determinare a posteriori est determinare ex signis et effectibus [illegible] mutuum actionem animam inter et corpus [illegible] [illegible] demonstrari non potest [illegible] [illegible] [illegible] [illegible] quæ [illegible] [illegible] [illegible] [illegible] cognoscere [illegible] [illegible] [illegible] [illegible] omnia [illegible] [illegible] [illegible] [illegible] [illegible] animam et [illegible] in corpus [illegible] [illegible] non ostenditur [illegible] [illegible] [illegible] [illegible] [illegible] oppositum [illegible] constat ex [illegible] [illegible] [illegible] [illegible] [illegible] considerare [illegible]

[illegible] anima [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et corpore [illegible]

[illegible] [illegible] substantiam [illegible] agere [illegible] [illegible] [illegible] [illegible] [illegible] Angelus [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] movere [illegible] corporeum non potest [illegible]

[illegible] Deus [illegible]

[illegible] Nam [illegible]

[illegible] agere [illegible]

[illegible] non possunt [illegible]

[illegible] ergo mens [illegible] est divisibilis [illegible] mentem [illegible]

[illegible] non potest [illegible]

[illegible] mens [illegible]

[illegible] corporum [illegible] Sed [illegible]

[illegible] non posse [illegible] mens est divisibilis [illegible] prima [illegible]

[illegible] ergo [illegible] mens [illegible]

[illegible]

[illegible]

[illegible] Ad [illegible]

[illegible] libertate [illegible] corpus [illegible] mens est [illegible]

[illegible] corpus [illegible] modo [illegible] corpus [illegible] in corpus [illegible]

[illegible]

[illegible] proponitur.

[illegible] XX. [illegible] X. [illegible]

[illegible] omnino [illegible] comprehendi ab homine [illegible] rationem [illegible]

[illegible] numeros [illegible] facile est [illegible]

et [illegible] aliter [illegible]

[illegible] similiter [illegible] corporis [illegible] natura [illegible]

[illegible] ratione [illegible] non [illegible] igitur [illegible]

[illegible] corpus repugnare [illegible]

[illegible] verendum est [illegible]

[illegible] corpora ab Angelis [illegible]

[illegible] malos angelos atque animas impiorum [illegible]

[illegible] prudens [illegible] malo?

[illegible] difficultate [illegible]

[illegible]

[illegible]

[illegible]

[illegible] est [illegible]

[illegible]

[illegible] animae [illegible]

[illegible] substantia [illegible]

[illegible] quidem [illegible] formaliter [illegible]

[illegible]

[illegible]

[illegible] intellectus [illegible] explicant [illegible]

[illegible]

[illegible] est [illegible]

[illegible] animo [illegible]

[illegible] oportet,

[illegible] est

[illegible] animum [illegible] medium [illegible] est, [illegible]

[illegible] corpus [illegible] in [illegible] agat [illegible] ad [illegible]

nullis [illegible] Convenit in [illegible] intellectu [illegible]

[illegible] a nobis, [illegible] in [illegible]

[illegible] Cum [illegible]

[illegible] quae [illegible] in [illegible] impressionis corporeae, novam formam induerit, atque ab [illegible]

[illegible] intellectus agat [illegible]

Adeo idem [illegible] sententiae, [illegible] in solo [illegible]

[illegible] quae [illegible] distinguit animus mediante [illegible], quidem [illegible] habebit in [illegible]

[illegible]

[illegible] quid hac in re sentiant recentiores Philosophi. conveniunt [illegible] animum [illegible] in cerebro seu in ea cerebri parte unde prodeunt nervi [illegible] cum [illegible] animalium [illegible] et regere, [illegible] primas et simplices rerum ideas, quarum deinde [illegible] et ratiocinio [illegible] [illegible] Sed quomodo animus [illegible] ideas [illegible] quam impressiones in [illegible] factas, et cerebro communicatas quas impressiones in cerebro velut in [illegible] mens. [illegible] autem potest duplici modo: primo quatenus rerum formas [illegible] impressas videt [illegible] rerum [illegible] quae [illegible] mens [illegible] ipsa ideas conficiat. Primo modo [illegible] rerum ideas in cerebro mentem [illegible] [illegible] mens in cerebro [illegible] rerum imagines videat, cerebrum vero [illegible] quidquam [illegible] in [illegible] quia [illegible] tellum ipsam [illegible] seu rerum imagines, et [illegible] in cerebro a mente videri [illegible] est [illegible] mens [illegible] rerum imagines [illegible] cerebri [illegible] [illegible] rerum ideas [illegible] mentem [illegible] expressas [illegible] quae rationes [illegible] atque [illegible] mens [illegible] animi [illegible] [illegible] autem [illegible] explicandum [illegible] corporis nostri, et ab [illegible] quod [illegible] [illegible] et mente [illegible]

[illegible] actionis motus [illegible] ignotus est [illegible] [illegible] hoc habetis quaestionis [illegible]

[illegible] corpore [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] in illud [illegible].

Hinc quoque [illegible] [illegible]

[illegible]

[illegible]

[illegible] pro variis [illegible] [illegible]

[illegible]

[illegible]

Hinc quoque [illegible] [illegible]

[illegible]

[illegible]

[illegible] corporis dispositione [illegible]

[illegible]

[illegible]

[illegible] diversum [illegible]

[illegible]

[illegible]

Hinc quoque [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

rationem reddere non possumus [illegible] autem, et experientiae medium [illegible] a mente uno corpus ipse movent et [illegible] nemo dubitabit, qui animadvertat quae [illegible] minime dicunt.

[illegible] quaerunt ultimo an posita actione [illegible] in [illegible] corpus autem in [illegible] quae motrices dicuntur, respondendum [illegible] [illegible] quidem [illegible] semper [illegible] [illegible] ab animo in [illegible] [illegible] per [illegible] unitur non est motus corporis, sed directio motus, [illegible] [illegible] [illegible] animae [illegible] in corpus agere [illegible] [illegible] [illegible] motus quantitatem [illegible] quae motrices dicuntur. Hanc vero [illegible] [illegible] naturam [illegible] debere, et [illegible] corpore [illegible] [illegible] spiritus [illegible] a corporibus [illegible] est ipsa [illegible] [illegible] ratione [illegible] animi et corporis [illegible]. Deinde quaerendum in [illegible] ab [illegible] animae actione [illegible] [illegible] [illegible] sententiae dicere [illegible] vires motrices [illegible] ab animae motione excitari, [illegible] quam sibi persuadent vires corporis motrices [illegible] [illegible] exercere actiones [illegible] animae respondentes, quin ab ipsa anima [illegible] [illegible] [illegible].

[illegible] quae dicimus [illegible] [illegible] [illegible] [illegible] [illegible] ille [illegible] distingui [illegible] imagines [illegible] [illegible] verum quod mens [illegible]. [illegible] vero mens debet in se ipsa percipere quae [illegible], [illegible] [illegible] mens [illegible] [illegible] [illegible] quae mens [illegible] [illegible] [illegible] in [illegible] non [illegible] [illegible] objectiva idearum [illegible] in se [illegible], quod mens debeat in se ipsa percipere quae [illegible] [illegible] ideas [illegible] mentem [illegible] debere [illegible] ideas [illegible] [illegible] secundum [illegible] [illegible] ideas

ideis doceat ideas [illegible] [illegible] ut [illegible]
[illegible] ad mentem et ideae [illegible] eadem et [illegible] relatio [illegible]
[illegible] hoc non [illegible] menti repugnare, quod nemo docuerit Deum [illegible] ideas non distinguan-
tur a perceptionibus realitatis obiectivae rerum, quas percipit mens esse debet [illegible] perceptionibus [illegible]
[illegible] realitatis obiectivae perceptionum [illegible] ex mentem [illegible]
[illegible] ideas [illegible] [illegible]
[illegible] [illegible] mentem

Metaphisica [illegible]

De Deo seu Teologia naturalis.

[illegible]

[illegible]

Principium universæ [illegible] esse religionis ac pietatis: verum ac cæteras quidem veritates atque [illegible] [illegible]

[illegible] Quid [illegible] [illegible]

[illegible] divinarum [illegible] [illegible] Atheis [illegible]

[illegible]

[illegible] qui Deum esse negat [illegible]

[illegible] (eclaircissement sur les Athées) [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] hæc denique [illegible]

[illegible] quidem [illegible] esse existimamus. [illegible]

[illegible] ad tempora, [illegible]

[illegible] inveniatur [illegible] sicuti hæc res facile [illegible]

[illegible] aliquam [illegible]

[illegible]

[illegible] Quid enim [illegible]

[illegible]

[illegible] esse non posuit? [illegible]

abhorrens, quum enim in universitate substantiam generae [illegible] nullis [illegible] sed simplicium et individua [illegible] propterea homines omnes idem nomen sub [illegible] autem [illegible] terra [illegible] [illegible] [illegible]
et quaedam [illegible] in hac ingentes [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sed non [illegible] verum [illegible] [illegible] [illegible]
[illegible] sed quod semper a [illegible] credendum est [illegible] maxime [illegible]
[illegible]. Quod multi [illegible] defuere [illegible] se se omni [illegible] non solum ratione sed [illegible]
cum se se nimis [illegible] [illegible]
Mundum ullum ulla [illegible] Quod [illegible] non [illegible] in Britannia toto volumine
[illegible] [illegible]
"videant neque se [illegible]." Quae cum ita sint unusquisque [illegible] [illegible]
hac quaestione laborandum. Primum enim se [illegible] nobis omnia [illegible]
[illegible]
[illegible] concessa fuerint [illegible]
[illegible] contemplatio
[illegible] exemplum [illegible]
dicendo esse brevas. non enim tam breves sunt [illegible] multi [illegible] quae ab [illegible]
[illegible] ad persuasionem requiritur, atque illi se [illegible] in rebus gravioribus [illegible] magis [illegible]
non commovere, quam removere videantur. Atque hoc etiam [illegible] a nobis [illegible] potest, quod tempus ab
[illegible] in rebus longe minores [illegible] qui minime [illegible] hominum [illegible] id
[illegible] nos possumus omnium [illegible] [illegible] non solum [illegible]
phis, verum etiam illo qui hujus generis principes [illegible] longe [illegible] debe[illegible]
tale auctoritas ad [illegible] et [illegible] non [illegible]
[illegible] omnem [illegible]
[illegible] revelatam Dei." Quae quidem [illegible] propter [illegible]
[illegible] debemus [illegible] in credendo [illegible] [illegible]
[illegible] hominum [illegible] vehementer [illegible]
religionis fundamentum [illegible] id omnino [illegible] debem[illegible]
[illegible] sed [illegible]

Est Deus.

[illegible] probatio ex [illegible] naturae [illegible] certum [illegible]

[illegible] concedis. Primum [illegible] qui de [illegible]

[illegible] adeunt ad Athen[illegible] De [illegible]

[illegible]

[illegible] natura Deorum [illegible] solus Epicurus vidit [illegible]

[illegible]

[illegible] ubi non solum fatetur Epicurus [illegible]

[illegible]

[illegible] de religionibus qui [illegible] Deo [illegible]

[illegible]

qui templa [illegible] Deum omnino [illegible]

dubitaret [illegible]

[illegible]

[illegible] Deos esse [illegible]

[illegible]

[illegible]

[illegible] Quod [illegible] ipse Cicero [illegible]

[illegible] consensio omnium [illegible] naturae [illegible]

[illegible]

[illegible]

[illegible] obtinere [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] parte cupida [illegible] [illegible]

[illegible]

[illegible] in quo hominum consensionem appellare liceat cum vel in rebus maxime [illegible]

[illegible] plures [illegible] [illegible] affirmarent, quemadmodum [illegible]

[illegible] Pyrrhon [illegible] nostra [illegible] [illegible] naturae [illegible]

[illegible]

[illegible] et maxime [illegible]

[illegible]

[illegible] esse, si non esse posse non necesse sit [illegible] aliquem [illegible]

[illegible] eorum [illegible] [illegible] negabunt [illegible]

[illegible] si maxime hominum partis [illegible] judicium [illegible] opponatur. Sed haec [illegible]

[illegible]

et [illegible] tamen non eo [illegible] in ea parte judicium esse dubium, in qua parte consentiant omnes [illegible]

[illegible] homines [illegible]

[illegible] in possessione consistit vita [illegible] quod hoc [illegible] nemo [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Aristoteles libro primo de Caelo [illegible] omnes [illegible] de [illegible]

[illegible] nostrae [illegible]

[illegible]

[illegible] quis ignorat quod haec omnia [illegible] [illegible] non multa [illegible]

[illegible]

perinde ac si non eodem modo insolescit nobis, ac in tot alios [illegible] genus [illegible] [illegible]

[illegible]

[illegible] [illegible] carens ceteris [illegible]

[illegible] monumenti [illegible] omne [illegible]

[illegible] hominibus humani generis [illegible] reperiuntur

[illegible]

[illegible] Deum [illegible]

[illegible] mortalitatem [illegible]

[illegible]

[illegible] est aut certè non maximè necessarium [illegible]

[illegible] vivendi [illegible] unde [illegible]

aut ubi aut cupiditates in errorem impellunt, aut certè non abundantur incredibile [illegible]

[illegible]

[illegible] notam [illegible] religio, unde "Dei metus", qui stimulus non [illegible]

[illegible] animis nostris [illegible]

[illegible] Deum? idcirco tolle [illegible] libro

[illegible] Dei opinio [illegible]

[illegible] pollicebantur, se aeternam [illegible] humanam

[illegible] illud est quod dies noctesque requiescere non sinit [illegible]

[illegible] continet [illegible]

[illegible] vita [illegible]

[illegible] impresserit? si enim ut in veteri proverbio [illegible]

[illegible] credit [illegible]

[illegible] additionis caput Dixi in omnium animis hanc sententiam [illegible]

[illegible] Deum [illegible]

[illegible] inter Philosophos [illegible]

[illegible] animis nostris [illegible]

[illegible]

[illegible] non [illegible] quod hunc [illegible] non [illegible]
vestigium esse [illegible] rerum [illegible] retteret. In [illegible] et [illegible] necessario et
indubitato. [illegible] summi boni sive [illegible] sit sive [illegible], firmissimum argumentum suppeditat omni
[illegible], [illegible] esse finem bonorum, aliquod extremum, quo omnia [illegible] et [illegible] referenda [illegible]
[illegible] est [illegible] enim [illegible] non [illegible] et explicata sit [illegible] animi [illegible] tamen [illegible]
[illegible] est [illegible] cumque [illegible]
[illegible] quem esse debere [illegible] rectorem et moderatorem [illegible] obtemperemus
quem [illegible] honores [illegible] quod [illegible] [illegible] non
[illegible] nihil [illegible]
non [illegible] [illegible] in quo non quaedam [illegible] impressa
[illegible] impediunt [illegible]
est enim [illegible] atque [illegible] qui in [illegible] non reperiunt quodam tantum [illegible]
[illegible] contraria [illegible] existimabimus [illegible]
[illegible] quae [illegible] existimabimus, quae in [illegible]
[illegible] nihil [illegible]
[illegible] certum est hujus rei argumentum quod [illegible]
[illegible] et creaturas [illegible]
et semper aliquid [illegible] desiderent: quod [illegible] in [illegible] impulsibus [illegible]
[illegible] ad [illegible] quae impellimur neque [illegible] finem aliquem bonorum esse judicabimus [illegible]
[illegible]
[illegible]
[illegible] rebus [illegible] nostrum [illegible]
et [illegible] nihil [illegible] omnis [illegible] esse [illegible]

Nunc quae ad hanc argumentationem respondeat [illegible]
[illegible] multitudinis [illegible] multitudinis, [illegible] non [illegible]
[illegible] atque [illegible] omnium temporum, omnium [illegible] [illegible] Quid [illegible]
[illegible] multitudinis etiam [illegible] in aliis rebus leve est [illegible] in re gravissima esse [illegible]
[illegible] quod [illegible] est [illegible] multitudinem: [illegible]

ingenio est et ratione et [illegible] lectione: atque id ipsum in causa est cur hac in re multitudini [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aliquam [illegible] [illegible] [illegible] [illegible] [illegible] nihil amplius quaerere. Proh Deum immortalem! [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est incurva et fastidio vulgus tamen ipsum de Deo [illegible]: quippe homines [illegible] [illegible] [illegible] [illegible] [illegible] quiddam [illegible] et [illegible] [illegible] [illegible]. Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nihil tam credulum esse quam multitudinem, et propterea [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hominum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sed admirabilia afferantur, statim id [illegible], [illegible] apud vulgum quod [illegible] [illegible] [illegible]

[illegible] [illegible] non [illegible] [illegible]

[illegible] [illegible] ne [illegible]

[illegible] il volgo [illegible] non [illegible] [illegible]

[illegible] non [illegible] [illegible] [illegible] [illegible] e [illegible]

Quid de iis Physicis dicam? quorum multi sunt in eo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non solum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

voluptatis, aut lusi, hanc affert ad evocandum proclamatam? quid enim [illegible] quam religio? natura, natura mihi crede ignem molivit [illegible] et flevit. illaque [illegible] et [illegible] ut ub. [illegible] [illegible] mera [illegible] facilius; quamquam hæc sine [illegible] ac temere naturæ [illegible] [illegible] [illegible] in [illegible] [illegible]

Quibus vero [illegible] [illegible] explorare sit quod Athei dicitant hanc opinionem calliditate quorundam inventam, quo homines facilius in officio continerentur [illegible] videtur propositio; tamen aliis etiam argumentis id convincamus. [illegible] [illegible] unus ex Triginta Tyrannis qui Athenas oppresserunt, ut refert Sextus Empiricus, id populo persuadere conabatur, sonorem opinionem de Diis [illegible] suæ [illegible] [illegible] et credula jam [illegible] obtinuisse [illegible] [illegible] [illegible] quæ et [illegible] id evenerit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habere [illegible] autem [illegible] [illegible] attendant aliquid [illegible] tempore, quibus omnes [illegible] [illegible] [illegible] Ego autem contra [illegible] [illegible] [illegible] omnis ætatis testimoniis hanc persuasionem omnibus [illegible] ac legibus antiquiorem [illegible] [illegible] [illegible] existimatam. Caeterum ne longe [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Dio Chrysostomus oratione XII Julianus oratione VII [illegible] [illegible] Ex latinis [illegible] [illegible] [illegible] et [illegible], quorum illos [illegible] auctoritatem allegamus loco supra citato negat hanc opinionem [illegible] aliquo, aut [illegible] lege esse constitutam. [illegible] in [illegible] [illegible] [illegible] nec vero id collusio hominum aut consensus [illegible] [illegible] [illegible] [illegible] [illegible] non legibus [illegible] [illegible] et ipsi qui de rebus omnibus dubitant hanc rem mirabiliter [illegible], de quibus ita Baileus in Spinozam: "[illegible] plus grands Sceptiques de l'antiquité ont dit que tous les hommes ont une idée de Dieu selon laquelle il est une nature vivante heureuse incorruptible parfaite dans la félicité [illegible] ex qua est beatum animal ab [illegible] [illegible] alienum in felicitate perfectum [illegible] [illegible] [illegible] [illegible] [illegible] quod ad [illegible] attinet scilicet [illegible] est [illegible] [illegible] et cum [illegible] [illegible] [illegible] celeberrimorum [illegible] [illegible]. [illegible] tamen si eam rem ex historia aliqua [illegible] [illegible] [illegible] habebat [illegible] hæc [illegible] [illegible] [illegible] [illegible] [illegible] quid enim [illegible] [illegible] quam si aliquis [illegible] [illegible] fuisset in orbe terrarum religio, aut [illegible] in [illegible] [illegible] [illegible] Quo [illegible] [illegible] [illegible] [illegible] Romanorum [illegible]

qui tum Graecorum, tum Romanorum, tum aliorum gentium [illegible] ad religionem homines ad virtutem [illegible] nutire voluissent. Quare tamen [illegible] et humana [illegible] metum saxerint, quia potius [illegible] plumque [illegible] non [illegible] sed utrumque cujus vel [illegible] est secretum [illegible] Lebrum [illegible] tota res a [illegible] quorum [illegible] ortum duxisset [illegible] inductis sarcobus [illegible] multis [illegible] praesertim depravatis hominum [illegible] dis cupiditatibusque repugnantibus.

Tertio huc conferunt et negant hanc universorum hominum [illegible] et Philosophi, et populos tum veteres tum recentiores [illegible] omnino esse Atheos [illegible] in quo etiam multum [illegible] pluribus [illegible] simpliciter respondeo. Primum enim plurium [illegible] nihilo magis nutire documentum [illegible] reliquorum postlum. Quod igitur ad antiquos [illegible] non [illegible] et vestium Deos [illegible]. Quod vel ipsa [illegible] Tullius [illegible] [illegible] fatendum est saepe [illegible] quod [illegible] [illegible] praestiterat vulgi [illegible] contemnere [illegible] Quae calumnia [illegible] tum Anaxagoras teste [illegible] libro XII [illegible] Deum [illegible] tum multis in locis scripsit [illegible] Cicerone ipso [illegible] de natura Deorum [illegible] et [illegible] inter Atheos tum [illegible] homines fortes et claros post mortem inter Deos [illegible] Itaque [illegible] religionem videtur [illegible]

[illegible] Deorum Athe[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] quidem [illegible] testimonio quemquam eorum fuisse Atheum, [illegible] numbers non habe[illegible] [illegible] ut alios castitate non tenemus. At [illegible] ex aliquibus ne constat quidem [illegible] Dei [illegible] Deum non quod [illegible] credentem [illegible], sed quod [illegible] fieri potuerit, ut [illegible] quoddam aut metu [illegible] [illegible] apud multitudinem praejudicatis opinionibus [illegible]; aut si quid etiam [illegible] de vero Deo, id posteriorum [illegible] vel [illegible] [illegible] et [illegible] proprie appellatur Atheus non satis est eundem [illegible] de divina natura [illegible] omnes Idololatrae fuissent Athei sed [illegible] Deum aut nullum esse [illegible] [illegible]. [illegible] enim eo [illegible] hominum judicium [illegible], et naturalis vocis interpres. [illegible] bona [illegible] sibi [illegible] manu [illegible] [illegible] Dei ex eo qui rebus effectis divinam vim attribuit divinosque honores habet [illegible] in illis [illegible] recte judicent. Itaque non video cur Atheum habeamus [illegible] gines in Deorum [illegible] et negaret quidquam esse sempiternum. [illegible] Dei [illegible] non solum [illegible] [illegible] tollit teste Cicerone in primo de natura Deorum et [illegible] Deum. Quid? non ne et [illegible] in libro de fato, in quo [illegible] magis [illegible] non [illegible] Deum esse non [illegible] modo [illegible] [illegible] libro quarto de beneficiis [illegible] Deum [illegible] fecit: omnem istis destruxit [illegible] [illegible] de natura [illegible] [illegible] [illegible] [illegible] Tullo [illegible] [illegible] Franciscus [illegible] [illegible] librum quarto [illegible] de iisdem [illegible] [illegible] unum [illegible] [illegible] assumpserat non fuisse [illegible]" Quam [illegible] [illegible] Doctoribus [illegible] homo Tullius [illegible] [illegible]" S. Franciscus [illegible] [illegible] Deum credere [illegible]

[illegible] verum [illegible] non [illegible] hominem qui ex [illegible]
[illegible] aliquem Deum supremum ex [illegible]
[illegible] testatur [illegible] unum Deum [illegible]
[illegible] universis [illegible] ipsis quoque [illegible]
[illegible] Athei quod [illegible]
[illegible] ex ipso [illegible] Caeterum [illegible] videamus quid
[illegible] videlicet et [illegible] sectarum
[illegible] Atheismi [illegible] oportet. Ac Confucii quidem, ut in libro [illegible]
[illegible] pulcherrimam
[illegible] quod is qui Caelo [illegible]
[illegible] nomina
[illegible] ex [illegible] Caelum [illegible]
[illegible] commune est [illegible]
[illegible] Deum [illegible] de
quibus [illegible] scribit Augustinus lib. VIII. [illegible]
[illegible] et viventem et sapientem et [illegible] mundi [illegible]
[illegible] quae in eo sunt, maxime omnino ignem putaverunt." Quod si [illegible] Athei [illegible]
[illegible] et [illegible]. Non enim pietatis officia decreverunt, si nihil
[illegible] qui [illegible] in Caelum [illegible]
[illegible] Qui tandem [illegible] Caelum [illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Romam [illegible]
[illegible] quomodo [illegible] apud nos [illegible], et [illegible] "ma favorilla il Cielo" [illegible]

continente pro re contenta, alii vero Cælum proprie accipit pro eo [illegible] aut si Cœlum quam [illegible] vere [illegible], neque tamen cæmuit ea summa perfectione [illegible], hinc non efficitur, a Confutio negatum [illegible], sed ejus naturam [illegible] quod errorem tum in Græcis, tum in Stoicis, tum in aliis multis reperimus. Alter est Scriptorum [illegible] Phocchino [illegible] Baileus, [illegible] articulo [illegible] in [illegible] Athenis [illegible] dotrinam, vel, ut melius dicam quæ idem ipse postea scripsit [illegible] quam alterd quæ externa [illegible] perito [illegible] vitam post hanc [illegible] veritas [illegible] appellatur interna [illegible] docere [illegible] solet, [illegible] quidem profitetur [illegible] in tota vita [illegible] non [illegible] Phocchino. Ut enim [illegible] veritatem sed [illegible] tatem [illegible] Quid [illegible] de quibus ita refert Bibliotheca universalis tomo VII, quam locum [illegible] ejus secta ratio in eo sita [illegible] de fine quodam [illegible] nostras [illegible] post interitum reversuros [illegible] aut externa figuratione [illegible] quæ semper aqua est nova nivis formam habeat [illegible] grandinis pluviæ aut glaciei [illegible] vel [illegible] Verum si [illegible] ejus doctrinæ capita [illegible] nihil [illegible] illorum sententia esse Deum iis vocibus designatum, quo ab omni [illegible] corporum [illegible] memoriæ fuerit traditum. Hoc autem [illegible] nihil

[illegible] *proprias* [illegible] *linguam* [illegible] *generare* [illegible]

[illegible] *quod* [illegible] *perfectum* [illegible] *neque tamen* [illegible]

[illegible] *sapientiam* [illegible] *nihil intelligere* [illegible]

[illegible] *nihil est* [illegible] *idea* [illegible]

[illegible] *ne perfectus et* [illegible]

[illegible] *contentum* [illegible] *oriental* [illegible]

Philosophis [illegible] *Philosophorum* [illegible] *in vulgus exeunt implicant etiam in verbis*

verborum. Quare quod neque Deum nec quidquam [illegible] *nihil aliud volunt, nisi* [illegible] *nihil esse* [illegible]

[illegible] *intellectionibus nostris. Nam cum non solum* [illegible] *etiam* [illegible]

[illegible] *quieti* [illegible] *Deum* [illegible]

[illegible] *beatitudinem* [illegible] *Aeternum* [illegible]

[illegible] *donec* [illegible]

[illegible] *contemplatione sine* [illegible] *ullo vel ratiocinio* [illegible]

[illegible] *quiete quod nihil sit beatius* [illegible] *Quum ubi* [illegible] *fuerit communem vivendi* [illegible]

[illegible] *tradit aliis* [illegible] *sibi* [illegible] *et eadem illa quiete vitaque coelestis* [illegible]

[illegible] *rationem* [illegible]

quod nihil [illegible]

quod sine intellectione atque sensu non possit [illegible] *quod* [illegible] *volunt* [illegible]

[illegible] *non* [illegible]

qui vitiorum [illegible] *affectibus* [illegible] *sapientem* [illegible]

[illegible] *contemplatione* [illegible]

[illegible] *Atheum* [illegible] *multi Philosophi* [illegible]

[illegible]

[illegible]

[illegible] *populus* [illegible] *loquitur* [illegible]

[illegible] *eorum dicit* [illegible] *nihil esse* [illegible]

[illegible]

[illegible] *hoc* [illegible] *habent* [illegible] *religiones* [illegible]

et [illegible] in [illegible] Deum, nec [illegible] concedat [illegible] Athe[illegible] quam [illegible] igitur ne illi quidem, [illegible] si Cælum nihil [illegible] crederent, numquam [illegible] nos [illegible]. At enim [illegible], quæ dicitur litteratorum ab auctoribus [illegible] Athei [illegible] [illegible] ita P. [illegible] "litteratorum [illegible] [illegible] dolorum [illegible] "verè loqui volumus [illegible] Atheorum societas, atque [illegible] est legibus [illegible] [illegible]" [illegible] de [illegible] [illegible] est [illegible] religionis [illegible], teste P. [illegible], qui [illegible] [illegible] [illegible] apud [illegible] "majores nostri [illegible] hujus sectæ litteratorum [illegible] "[illegible] legis observantia esse [illegible], [illegible] est [illegible] [illegible], atque [illegible] [illegible] "[illegible] complectitur [illegible] "dolorum admirari" [illegible] de [illegible] Atheismo [illegible] [illegible] Athe[illegible] [illegible] quod nomen scriptura [illegible] illa [illegible] rebus [illegible] [illegible] quo modo etiam Paulus Apostolus [illegible] qui Athenis [illegible] [illegible] [illegible] Coronens[illegible] [illegible] in [illegible] [illegible] [illegible] ad [illegible] in [illegible] Atheismus in eo [illegible] [illegible] Cælum [illegible].

Postremo quo [illegible] nomen, [illegible] Coram[illegible] [illegible] [illegible] Nicaraguenses [illegible] [illegible], quem tamen nullo cultu et honore [illegible] [illegible] [illegible] nullum nomen habere [illegible] nulla [illegible] habere [illegible] Athe[illegible] [illegible] [illegible] Deum [illegible] [illegible], tum multis [illegible] qui non solum eum.

minime tollunt ac delevunt verum etiam per summam imprudentiam contemnunt atque [illegible]; cur tamen mirum videatur aliquas gentes extitisse tam incultas et barbaras quae [illegible] nec unum de numine habuerint? Quod si etiam ejusmodi fuerint homines tam vecordes, ut nullum unquam agnoverint numen, an propterea nos ab iis [illegible] auctoritati [illegible] [illegible] cum veri nominis multitudine [illegible] sunt ponendi; ego autem [illegible] ostendi nullum; verum ex innumeris paucissimas numerum id constat exemplo evidentiae, sed etiam probabilitatis, non tamen [illegible] Philosophi [illegible]. Quod si magis nos movet opinio multitudinis, etiam nonnulli populi afferantur de [illegible] meditantur esse dubia et incerta: audiamus hac de re Huetium lib. ii de imbecillitate mentis humanae, numero LIX: [illegible] demonstrat ad exoticas gentes plerasque comprehensas (impro[illegible] id dicam quam veteres non [illegible] [illegible] asserere [illegible] jubet. Scribit Diogenes Laertius Anaxarchum et Pyrrhonem [illegible] in [illegible] Philosophandi rationem accepisse, nec nihil docet comprehendi posse. [illegible] [illegible] ubi esse locum [illegible] sed Turcas Philosophorum sibi prodidisse quod [illegible] de rebus omnibus dubitare se profitentur. . . . verum in eo nimis [illegible] quod [illegible] morem transferunt. Inter Judaeos [illegible] dubitandi [illegible] Arabes [illegible] [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] ab humanitate ac humana [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] quandam hanc apud ipsos [illegible] [illegible] cum concoderes [illegible] quae Atheismus [illegible] [illegible] Apostolo [illegible] in Epistola ad Romanos cap. i. ita loquentem: "quod notum est Dei manifestum est in [illegible] invisibilia enim [illegible] creatura mundi [illegible] [illegible]. Quia cum cognovissent Deum non sicut Deum [illegible] quod [illegible] tradidit illos Deus in passiones ignominiae. Nam feminae eorum immutaverunt naturalem usum [illegible] similiter autem et masculi exarserunt in desideriis suis in invicem. Tradidit illos Deus in reprobum sensum [illegible] repletos omni iniquitate." Hoc est Atheorum laudatio [illegible] idolatriae opponimus. Si enim [illegible] tam eorum tyrannidem, ac laborem superare potuerit, ac fugere omni [illegible] Deorum [illegible] inferni [illegible] [illegible]

[illegible] differendos quam [illegible] ad Atheos [illegible] neque [illegible] spes neque infamiae, aut mortis [illegible] [illegible] Spinosa [illegible] religionis [illegible] [illegible] Judaeus [illegible] Judaicus natione factus est Atheus. Ejus [illegible] Baleus [illegible] intelligere quod [illegible] religiones omnes [illegible] [illegible] et templa [illegible] sed [illegible]

[illegible] et [illegible] fidei. Demum [illegible] religione moderatam [illegible] officiorum [illegible] Atheismo tribuenda est, sed religioni. Propterea [illegible] honestati, et [illegible] [illegible] disciplinae [illegible] humanae [illegible] Atheum [illegible] [illegible]

[illegible]

[illegible]

[illegible] rebus cum in elementis ... quaedam moles atque impetus [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] his omissis [illegible] argumentationem [illegible] effectus [illegible] [illegible] [illegible] potest [illegible] in rebus [illegible] hoc [illegible] [illegible] ... Deinde [illegible] mors [illegible] [illegible]

[illegible] etiam [illegible] debet esse conclusio. Haec [illegible] inter omnes [illegible] [illegible] quod semper [illegible] [illegible] affirmare [illegible] [illegible]

[illegible] esse non [illegible]. Quod [illegible]

[illegible] humanas [illegible] in rebus humanis [illegible]

verum cum nulla sit quae non aliquo nomine deficiat, et enim nihil aliud dicere careat ratione, judicio [illegible] [illegible] [illegible] et [illegible] hebetes atque [illegible] [illegible] aliis causis indiguisse, in quibus id quod jam diximus [illegible] [illegible] [illegible] [illegible] [illegible] pulcherrime [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] tota vis [illegible] [illegible] [illegible] in aliis [illegible] [illegible] et [illegible] semina, tellure calore [illegible] [illegible] [illegible] animalia alia non se ipsa excitant sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] idem non in animas [illegible] a se esse ortum. Quoniam si id potuisset etiam [illegible] [illegible] [illegible] caret sibi eodem modo et [illegible] [illegible]

Decretum quartum. Quid quid ex vi se perfectum caret [illegible] vel in aliis causis [illegible] vel [illegible] cogitando assequi possumus, illud tandem imperfectum est [illegible] [illegible]

Decretum quintum. [illegible] [illegible] ad [illegible] proportio esse debet

Decretum sextum. Quod nullo modo in [illegible] [illegible] [illegible] [illegible] [illegible]

Nunc [illegible] [illegible], quae [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] perveniemus, quae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad hanc [illegible] [illegible] [illegible] [illegible] universitatem rerum [illegible] [illegible] nihilo [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] aeternitate fuisse [illegible] denique mundum [illegible] non esse: quod si nullam [illegible] [illegible] superior [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aliquid ex nihilo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] decreto est [illegible]. Quis autem causa indiguit si quid per se oriri posset ex nihilo? Deinde quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], propterea [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Denique si Mundus ex nihilo [illegible], quid causae afferri potest cur non etiam aliquando [illegible] [illegible] [illegible] non eodem modo [illegible] [illegible] [illegible] [illegible]

[illegible] autem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] esse [illegible] et [illegible] [illegible] nobis sunt [illegible] [illegible] [illegible] [illegible] illud [illegible] [illegible] [illegible], ut [illegible] [illegible]

[illegible] Mundum [illegible] Deum. Nam nihilo [illegible] [illegible]
[illegible] et Deum quoque [illegible] habent [illegible]
[illegible]
[illegible] id verum esse crederes. [illegible] videntur, et [illegible] sedulo et [illegible]
[illegible]
[illegible] abhorrere [illegible]
[illegible]

[illegible] materiam [illegible] esse [illegible]
[illegible] esse Deum [illegible]
[illegible] nescio quomodo. (vide [illegible] Origenis libro [illegible] capite [illegible])
"nescio quomodo [illegible] materiam [illegible] Deo [illegible] conditore [illegible]
[illegible] sed [illegible] quamdam [illegible] et [illegible] quomodo [illegible]
[illegible] universitatis negant et [illegible]
[illegible] providere [illegible]
"[illegible] materiam Deo [illegible] Nihil hac reprehensione justius: [illegible]
[illegible] esse [illegible] esse [illegible] fuit [illegible] id [illegible]
[illegible] Quod si [illegible] uno Deo [illegible]
[illegible]
[illegible] tantum [illegible] nulli [illegible]
[illegible] nihil [illegible] quibus [illegible] nullus [illegible]
[illegible] hanc [illegible]
[illegible]

[illegible] oporteat, quod [illegible] esse [illegible]
[illegible] eadem [illegible]
[illegible] constitutae
[illegible] volunt aut [illegible] Philosophi [illegible] in re consentientes. [illegible]
[illegible]
[illegible] materiam [illegible]

[illegible] enim atomos esse non ratione regi volunt, in quo fit et intelligentia et ratione carere, quare perfectione non [illegible] [illegible] aquam [illegible] [illegible] [illegible] quodammodo in aliens reperitur. At hæc quis dubitat, quin illud, [illegible] perfectionis sit in bono [illegible] [illegible] nam [illegible] ergo [illegible] [illegible] laude [illegible] [illegible] [illegible] [illegible]

[illegible] perfectione [illegible] [illegible] [illegible] [illegible] [illegible] videmus [illegible] alius [illegible] [illegible] [illegible] [illegible] natura nostra. Atque hæc [illegible] [illegible] [illegible] eadem [illegible] [illegible] [illegible] neque de [illegible] [illegible] [illegible] testimonium [illegible] [illegible] [illegible] oportet, cum [illegible] partibus singulis [illegible] [illegible] [illegible] membra [illegible] [illegible] [illegible] interire [illegible], [illegible] [illegible] [illegible] omnia [illegible] obnoxia, quæ [illegible] [illegible] [illegible] naturam [illegible] [illegible] [illegible] vel quâ [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] verum [illegible] [illegible] [illegible] eadem [illegible] [illegible] [illegible] quam [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnia [illegible] [illegible] [illegible] [illegible] [illegible] externa [illegible] [illegible] [illegible] [illegible] [illegible] omnia [illegible] genera [illegible]. Quid [illegible] respondere poterit [illegible] [illegible] principio illa unde hæc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] At vero [illegible] [illegible] [illegible] [illegible] [illegible] materiam [illegible] [illegible] fuerit [illegible] [illegible] [illegible] [illegible] [illegible] reliqua. [illegible] [illegible] non est [illegible]. Ob [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omni [illegible] [illegible]. Ego autem [illegible] ratio, [illegible] [illegible], ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] propterea [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] ratio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] efficere potuit ut esset eadem sibi non [illegible] [illegible] perfectionem. [illegible] omni enim [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] materiam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dicere potest cur non perfectior fuerit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] re, nunc eadem erit. isto modo explicatur: neque vero dices segetes hoc anno uberiores fuisse, quia uberiores fuerint sed quod hujus temporis meliores erant, aut hanc picturam [illegible] [illegible] esse, quam [illegible] ejus natura, sed quod artifex ... eadem ratio [illegible] in [illegible] [illegible] ad materiam [illegible] [illegible] ... ad respondendi [illegible] ... nos [illegible] [illegible] ... est ... eodem ... [illegible] non potest ... [illegible] ... [illegible] ... [illegible]

[illegible] nescio quis cum [illegible] vim [illegible] [illegible] ... [illegible] ... [illegible] ... [illegible]

verum etiam nec [illegible] quam alius esse. Quam rationem si [illegible] Spinoza [illegible] non solum ceteras constitutiones [illegible] [illegible] eamdem, aut aliquam ejus [illegible] [illegible] Atque Spinoza [illegible] esse plures? [illegible] [illegible] ne [illegible] [illegible]? nihil minus: extra me eamdem [illegible] valle eamdem infinitam. Unde quaeso, [illegible] [illegible] habe eamdem [illegible] [illegible] te reperis? ex oculis inquiet [illegible] sensibus. [illegible] [illegible] nihil ne aliud [illegible] sensus [illegible]. Atqui [illegible] etiam hoc quod ex te [illegible] debes [illegible] [illegible] illi [illegible] [illegible] te [illegible] [illegible] [illegible] te [illegible] [illegible] esse plures? videntur [illegible] plures, neque tamen [illegible]! [illegible] extra te [illegible] ne [illegible] [illegible] oculos aut aliud sensum [illegible]: [illegible] [illegible] [illegible] aut [illegible] [illegible] est, aut neutrum [illegible] ad mentem [illegible] [illegible] Spinoza si [illegible] te [illegible] loco [illegible] nobiscum, quam cum [illegible]. Si enim aut Berkeleius aut alius homo ejus [illegible] ex te [illegible] [illegible] rerum esse [illegible] [illegible] [illegible] [illegible] esse [illegible] [illegible] nisi ut sensum illum internum [illegible] [illegible] [illegible] [illegible] ille esse, [illegible], quae audimus, olfacimus, tangimus [illegible] [illegible] [illegible] longe firmiorem, eumdem sensum, [illegible] in hac [illegible] enim affirmas [illegible] esse [illegible] [illegible] nisi tuo sensu [illegible] potes ne [illegible] ceterorum hominum [illegible] [illegible] ante [illegible] esse homines [illegible] [illegible]. [illegible] autem [illegible] sibi [illegible] est humanum genus [illegible] [illegible] [illegible] [illegible] [illegible] eadem [illegible] [illegible] rerum [illegible] [illegible] [illegible] multiplicitatem individuorum [illegible] in Mundum esse. Finge enim [illegible] Berkeleium [illegible] in [illegible], atque [illegible] omnium hominum multitudinem in unum locum [illegible] [illegible] [illegible] homo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cum vigilamus. Ex altera parte [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habere sed [illegible] [illegible], [illegible] [illegible] [illegible] contrariae naturam [illegible]; sed mihi quaeso, [illegible] [illegible] [illegible] [illegible] [illegible] quae [illegible] [illegible] [illegible] dubium [illegible] [illegible] videntur idem [illegible] ego [illegible] [illegible]

genus humanum quo tellus, eademque omnino est in omne genus hominum, ut sunt omnes, omnes bellui [illegible], ita nos, [illegible] igitur [illegible] est, homo, extera [illegible] est [illegible], [illegible] et [illegible] loquendo ego sum Per Deum immortalem, utrum tarsem sectam amentorum ac furiosorum [illegible] in multitudine putas? atque illi forte contenderent quod [illegible] [illegible] nunquam credo [illegible] sensu. In autem [illegible] [illegible] [illegible], quod [illegible] ex scribis, atque [illegible] communi natura [illegible] [illegible] [illegible] esse, quod [illegible] idem et sensum, et naturæ [illegible] [illegible] in identitate rerum affirmando. Quod si etiam [illegible] [illegible] [illegible] [illegible] ut propter actionum similitudinem [illegible] humana [illegible] sensu, et cogitatione [illegible] [illegible] [illegible] [illegible] in te esse [illegible] non enim omnes libros conscriberet qui ab arboribus [illegible] [illegible] [illegible] [illegible] eodem argumento non [illegible] [illegible] [illegible] idem? quod cum [illegible] idem sit qui hanc quæ superioribus [illegible], atque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod in [illegible] [illegible] [illegible] ergo [illegible] [illegible] similitudinem si tu esses ego, aut ego tu, neuter ignorare omnino deberet eas modificationes, quas habet [illegible] [illegible] constituta. Quæ cum ita sint, [illegible] sine [illegible] [illegible] nobis, an quam omnem naturæ sensum evertimus, etiam illum in quo Spinozianæ ratio veluti fundata est elegendi non possit [illegible] materiæ [illegible] [illegible] [illegible] [illegible] etiam contra [illegible] valet argumentatio [illegible] quam rationem? non possunt [illegible] duæ substantiæ idem [illegible] [illegible], et commune attributum? Oh [illegible] [illegible] [illegible] qui [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut tum [illegible] rationi respondeatur, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] idoneum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] distincte [illegible] non possunt [illegible] [illegible] esse [illegible], [illegible] habeant [illegible] [illegible] [illegible] [illegible] non possunt plures esse numero [illegible] [illegible], et [illegible] [illegible]. Ea una distinctiuncula totum[illegible] systema Spinozianum [illegible]. Ut alia omnia omittam, quæ contra illud portentum [illegible] [illegible] nullo modo [illegible] [illegible] quod cum Spinoza hanc mundanam substantiam [illegible] Deum simul [illegible] [illegible], [illegible] Deus esse [illegible] optimum atque pessimum [illegible], atque [illegible] [illegible] [illegible] et [illegible] [illegible] cum una sit substantia omnino [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], ideirco necesse erit [illegible] omnia eidem tribuere [illegible] [illegible] [illegible] [illegible] [illegible] omnibus commemorari [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] propositione [illegible] atque [illegible] mortalium omnium, fidem [illegible] [illegible] omnibus [illegible] [illegible] [illegible], [illegible] [illegible]

[illegible] proprius sensibilibus immixta fuerint, alii aliquam etiam rem in mentem venire, cur [illegible] unicuique fundamentum eam esse ex [illegible] Deum esse optimum [illegible], in quod nihilum nu[illegible] lum possit eadem [illegible] Deum esse negaverit, aut aliquod principium malum invexerit; qui autem in eandem divinam naturam quod Spinoza cum omnibus bonis omnia mala congregavit [illegible] nullum adhuc neminem. Atheo sententia esse minus est, absurda atque inanis. Nam quod dicunt [illegible] [illegible] multa credi [illegible] cum sensu [illegible] comprehendi [illegible] fingere [illegible] nisi [illegible] mentem nostra [illegible] et recondita, sed ad hæc credibilia habemus sensus ipse communis efficit; videmus enim tam multas [illegible] rebus, tam miracula, quæ [illegible] [illegible] atque ad significationem veri fieri posse mortales, [illegible] omnes intelliguntur naturales [illegible] nullum aliud prodigium afferre norunt, quo non materia sed potentia [illegible] ment [illegible] Judæi transfugæ [illegible] [illegible].

[illegible] argumenti progredimur [illegible] materia [illegible] [illegible], quoniam sunt ex iisdem [illegible] ducantur unde superiora habent tamen [illegible] [illegible] ingeniis etiam [illegible]. In [illegible] mihi esset [illegible] spectu vobis ante oculos ponerem, auditores, vel aliquam [illegible] tot [illegible] rerum, quæ terrarum, [illegible] continentur, [illegible] pulchritudinem, tum [illegible] [illegible] [illegible] ordinem, [illegible] in maximis [illegible] [illegible] [illegible] valeret ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] convincimur [illegible] illa [illegible] manifesta natura, [illegible] tum in libris [illegible] sed etiam in hoc rerum admirabilium quasi teatro, [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]commotione [illegible] homine est corpore et animo [illegible], omnique humana [illegible]latione, et [illegible] superiore [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] tamen, quod [illegible] neque [illegible] est in [illegible] [illegible]

[illegible] prudentium summam, ac consilium [illegible] [illegible] [illegible] [illegible], quæ, [illegible] a hom[illegible] [illegible] [illegible] valent esset [illegible] et [illegible] tamen [illegible] [illegible] [illegible] de [illegible] [illegible] non minor et subtilitatis et contentionis est habitura

Quid similiter dis? Democrite, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] facta, quæ videmus, quæ admiramur quæ quanto consilio constructa et fabricata sint nullo consilio [illegible] [illegible]. [illegible] quæro unde istæ atomi extiterint, mitto hoc de re nolueris illud quæro unde ista illa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et nihil [illegible] [illegible] naturæ vocem afferre possibis quod unde sit omnino possit intelligi. At tamen [illegible] [illegible] [illegible] [illegible] [illegible] Ergo novo atomo motus et [illegible] est iste motus, [illegible]? [illegible] sed [illegible] locum [illegible] [illegible] in [illegible] [illegible], illud [illegible]? si unum motum eodem tribuis [illegible] tota [illegible] [illegible] etenim [illegible] motum non [illegible] sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] autem [illegible] [illegible] esse innumeras ab omni æternitate. Si enim [illegible] [illegible] fuisset, [illegible] intelligebas, Democrite, nunquam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] motus non vidit nunquam [illegible] posse, ut una alteram attingat, unde hoc [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ita [illegible] [illegible] "[illegible], et [illegible] et adhærens [illegible] [illegible] ex quo efficeretur mundus!" Quam [illegible] [illegible] [illegible] [illegible] [illegible] idem [illegible], quæ [illegible] [illegible] [illegible] [illegible], cum [illegible] [illegible] [illegible] quod vellet "[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] atomum [illegible] "sic et illum motum naturalem omnium [illegible] [illegible] [illegible] [illegible] [illegible] "sine causa [illegible] atomus: nec tamen id cujus causa hæc [illegible] [illegible] est; nam si omnes atomi de- "clinabunt, nullæ unquam cohærescent, sic aliæ declinabunt, aliæ suo nutu recte ferentur, primum "hoc quasi provincias atomis dare quæ recte, quæ oblique ferantur. Deinde eadem illa atomorum "in quo etiam Democritus haeret turbulenta concursio, hunc mundi ornatum efficere non poterit!" Hactenu

[illegible] prehension [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] cogitaveat de Antipodibus [illegible] [illegible] jam decorum, quamvis hic [illegible] declinare [illegible]. decorum autem [illegible] ut [illegible] pro omni loco qui nobis in terra sit. [illegible] autem multo magis momentum [illegible] [illegible], postquam non solum [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cohaesionem moverentur atomi; propter hunc naturalem vim ponderum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sum medius in terra est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mundi [illegible] atque hunc admirabilem ordinem rerum, et [illegible]. Quare omnis ille motus [illegible] [illegible] cum non solum ad [illegible] [illegible] sit, verum [illegible] [illegible] [illegible] pondera, contingere [illegible] [illegible] inter [illegible] [illegible] est a Philosopho.

[illegible] ergo, ut [illegible] non esse [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible], cum in superiore constitutione [illegible] [illegible] non habuerit. Deus bone in [illegible] ne non solum tui [illegible] [illegible] sui ipsorum oblivionem [illegible] homines et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]! quid enim [illegible] monstri simile, [illegible] ille motus [illegible] tenere [illegible] [illegible] si ad [illegible] naturam, si ad vim et necessario moverentur ipsa per se [illegible], ut [illegible] ostendi, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] ac constabilem [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] vel [illegible] res inveniri in universitate potest quae motum [illegible] habeat [illegible] atque [illegible]? [illegible] [illegible] omnis [illegible] [illegible] patere [illegible]? qui [illegible] porro, ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est in naturale [illegible] [illegible] [illegible] potest. [illegible] [illegible] [illegible] [illegible] [illegible] fieri debuerat: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] motus [illegible] vero ex[illegible]

[illegible] et [illegible]? si omnes fortuitus [illegible] nullo consilio [illegible] [illegible] denique [illegible] quidem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actione [illegible] Mundum efficere? qui, quaeso, prudentis [illegible] ordine [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

omnia complectitur et reliquas et [illegible] ha[illegible]

[illegible] abundantia a nostris ut domus ut urbs [illegible] munus [illegible]

[illegible] alienus sit [illegible] [illegible] [illegible] transferri [illegible]

humana [illegible]

[illegible] quendam [illegible] omnia et [illegible]

[illegible] ergo et [illegible]

[illegible] habuerunt tabulas [illegible]

[illegible]

[illegible] Demosthenis [illegible]

[illegible]

et [illegible] pendebant enim ex arboribus [illegible]

[illegible] agris et nemoribus [illegible]

[illegible] more [illegible]

[illegible] Habet enim ut illud [illegible] pro [illegible] annos [illegible]

erit enim vitae conversio et [illegible] praesentia [illegible]

[illegible]

[illegible] humana [illegible] atque [illegible]

[illegible] quoniam ab omnibus semper est credita maxime credendum est [illegible]

[illegible] gloria [illegible]

[illegible]

[illegible] molestiam et [illegible] et abundantia [illegible]

[illegible]

[illegible] molis fuerit [illegible]

[illegible] enim [illegible] molis [illegible]

[illegible] procedere non poterant [illegible]

[illegible] atque [illegible]

[illegible]

[illegible] multiplicem [illegible] molis [illegible] magis [illegible]

[illegible] dissimilitu[illegible] nisi vero [illegible]

[illegible] declinationem atomorum [illegible] audiamus [illegible] Denique non [illegible]

[illegible] verum eadem [illegible]

[illegible] militum [illegible] prodeuntes [illegible], modo

[illegible] hoc [illegible] atomorum [illegible]

quod [illegible] tot circumstantibus [illegible] et [illegible] Et adhuc [illegible]

[illegible] et [illegible] portentis [illegible]

[illegible] mentem veterum et furiosorum in mentem venerit? non [illegible] Deum immortalem, quid ad

hæc responderas [illegible] multiplicitatem [illegible] tibi [illegible] et quæ tandem

[illegible] poterit [illegible] dissimilitudo [illegible], et varietas? [illegible]

[illegible] motus [illegible] est, non [illegible]

[illegible] deprehendimus? deinde postquam

[illegible] aliis, quæ [illegible] fuerint, [illegible] partis, quæ concurrerit [illegible]

quæ consistent omnes aut imperent [illegible] illæ vincent, quæ plus valent; neque [illegible]

commovere [illegible] poterant [illegible] admodum in exercitum [illegible] in conversione atomorum [illegible]

[illegible] militum [illegible]

[illegible] subsidio sint, quæ tamen [illegible] effugiat, et [illegible] semper [illegible], nisi sint infinitæ, quid

[illegible] non est [illegible] implevit immensitatem. Quamobrem postquam [illegible]

[illegible] in triumphum [illegible]. Nimirum [illegible] illud [illegible]

[illegible] novos motus [illegible]

Oh enim ridiculam [illegible] atomus [illegible]

[illegible] aliquando, cum convaluerit, [illegible] voluerit [illegible]

[illegible] novas commotiones [illegible] admirati [illegible]

[illegible] atomorum [illegible] nulla [illegible] ingeniorum, et hominum ab eo [illegible], quæ

multi sunt [illegible] in quos, [illegible] illud Davidicum conferunt? [illegible] et [illegible]

[illegible] est. Ut [illegible]

[illegible] incredibilius continet [illegible] est [illegible]

[illegible] non [illegible]. Si enim tanta licentia sit [illegible]

[illegible] rum regno et [illegible] non intel[illegible] [illegible]
[illegible] esse oporteat, ut eterno illo tempore alias ab aliis aliquanto dividere [illegible] illis
spatiis [illegible] neque se se [illegible] [illegible] vel nancis revocare potuerant neque enim [illegible]
est illa societatis esse cupiditas [illegible] non multa etiam solitudine delectabatur [illegible] etiam regionem [illegible]
[illegible] praesertim in tanta immensitate regionum [illegible] segregatque a ceteris [illegible]

Videre autem non [illegible] Demonstrationes [illegible] [illegible] [illegible] omne [illegible]
[illegible] [illegible] [illegible] [illegible] esse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quidem numquam [illegible]
[illegible] amplectitur et imprimis [illegible] quod de [illegible] libris [illegible]
[illegible] [illegible] [illegible]
[illegible] omnia effecta esse [illegible] et levia [illegible]
[illegible] non omnia [illegible]
"Ipse autem singulos Mundi [illegible] [illegible]
[illegible]
de [illegible] [illegible]
[illegible]
[illegible] placuit.
"[illegible] de convenientia [illegible]
[illegible] [illegible]
[illegible]
[illegible] boni habuit [illegible] antecedentem intelexit [illegible] [illegible]
[illegible]
[illegible] ne id quidem videre quod ille [illegible] vel quod [illegible]
[illegible] [illegible] "alterius" in [illegible]
[illegible] ut si quis ubi ne [illegible] eum [illegible]
[illegible] respondeat [illegible]
verum [illegible]
[illegible]
[illegible]

[illegible] concursibus sive [illegible] motibus; [illegible] non illorum [illegible] causa [illegible] sit [illegible] de [illegible]. Quid enim [illegible] Democrito [illegible] qui [illegible] attribuerunt atomis qua [illegible] ad [illegible] accommodata [illegible] non docentium, sed [illegible] [illegible] sese [illegible] et [illegible] cum [illegible] in [illegible] segregari.

[illegible] natura [illegible]. [illegible] igitur [illegible] ex [illegible] corpora [illegible] ponderibus, moverique [illegible] [illegible] corporibus [illegible] ponderis [illegible]. [illegible] in Physica a [illegible] existimatum est [illegible] [illegible] est [illegible] talis [illegible]. Profecto enim eadem [illegible] concedi debet Democrito ut [illegible] eadem [illegible] neque [illegible] Epicuro [illegible] [illegible] atque enim [illegible] ad omnes illas veterum tenebras motus, pondus, natura, necessitas? Nihil [illegible] inquiunt. illa enim [illegible], atque absurda hæc autem nostra ex [illegible] ducta [illegible] solutione [illegible] quid [illegible] sed [illegible] explica[illegible] [illegible] probare [illegible] qui [illegible] [illegible] rationem [illegible] omnis [illegible] ut ita dicam [illegible] viderent, tum demum, quod [illegible] vestes in [illegible] facit, negarent, nisi se opera hominis alicujus ad fabricandum [illegible] totum [illegible] naturales [illegible] mundi [illegible] inquit, si hæc quoque [illegible] [illegible] somniare [illegible] deliriare dicam et [illegible] [illegible] cum [illegible] [illegible] dicere [illegible] [illegible] quod [illegible] [illegible] [illegible] aliquid [illegible] [illegible]

[illegible] judicamus? [illegible] est in natura [illegible]

[illegible]

[illegible]

[illegible] hinc illud [illegible] hæc quidem [illegible]

Nam [illegible]

[illegible]

[illegible] numero, et mensura. Illud [illegible]

[illegible] omnia inter se [illegible]

[illegible]

[illegible]

[illegible] mundus [illegible]

[illegible]

[illegible] in mente [illegible]

[illegible]

Sed [illegible] nihil omnino [illegible]

vim ratione et mente [illegible] rerum omnium gubernationem [illegible] quandam

vim, et [illegible]

[illegible]

Quia quod ibi Democritus [illegible] omnia [illegible] defendere [illegible]

illud [illegible] contrario [illegible]

[illegible] et Straton [illegible] enim [illegible]

[illegible]

[illegible]

[illegible]

dendum [illegible] omnia [illegible]

[illegible]

[illegible] necessitate [illegible]

[illegible]

[illegible] ut [illegible] infinitas [illegible] non minus est ad [illegible]

[illegible]

aliud est centrum [illegible]

[illegible] non aliquando movendo

[illegible] motus enim uniformis non [illegible] prioris ad [illegible] repellere

[illegible] debuerant [illegible]

[illegible] et [illegible]

[illegible]

[illegible]

[illegible]

[illegible] superiorem [illegible]

[illegible]

[illegible]

[illegible] rotatione [illegible] aut contorsione [illegible]

[illegible]

[illegible]

At [illegible]

[illegible] esse [illegible] quae ex necessitate alicujus [illegible] ex qua res omnes [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] definire videatur [illegible]

[illegible]

[illegible] centrum [illegible] inveniat rationem pugnare, vel [illegible]

[illegible]

[illegible] in infinitum [illegible]

numquam ille [illegible] it, quod [illegible] quod non [illegible] [illegible] respondere cum [illegible] [illegible] uno [illegible] [illegible] efficere [illegible] rationem [illegible] [illegible] praestantissimae [illegible] [illegible] [illegible] [illegible] fuerit [illegible] [illegible] [illegible] [illegible] [illegible] sese [illegible] [illegible] ad [illegible] aliquem constituere; qui eo ingenio, ac peritia esset praeditus, quae ad inventionem [illegible] [illegible] [illegible] et [illegible] [illegible] manus afferre non potuit: ne tamen [illegible] quod [illegible] [illegible] est [illegible] [illegible] nihil minus cum [illegible] nullam [illegible] [illegible] pollere, quae ad admirabilem effectum dispositionem [illegible] tam [illegible] [illegible] singularum rerum molitio venerit. [illegible] saeculorum, refugiens in [illegible] omni non modo memoria, verum etiam cogitatione remotissimos [illegible] hominem [illegible] [illegible] omnes ex [illegible] esse progenitos, ubique tibi [illegible] ratio [illegible] [illegible] mi homo haec tam tum cum rebus ceteris tum humano corpori [illegible] artificium? ab illo, inquies homine [illegible] non enim [illegible] unde [illegible] [illegible] fuerit [illegible] [illegible] exstiterit istud corpus quisque in [illegible] artis et rationis [illegible] possent [illegible] [illegible] eorum rationem [illegible] bene [illegible] [illegible] chaldaeorum mater [illegible] [illegible] in utero [illegible] hominum [illegible] in visceribus [illegible] novit quaenam sit eiusdem conformatio: quae [illegible] perinde valet in [illegible] [illegible] operet numerum [illegible] infinitum generationum nihil [illegible] ad eum [illegible] [illegible] [illegible] cum enim duo [illegible] tum aliquis ne fuerit primus hominum [illegible] [illegible] [illegible] tam [illegible] [illegible] in praesenti [illegible] ad [illegible] seriem generationum infinitam

[illegible] ... membris [illegible]

[illegible]

[illegible] ... plenum [illegible]

[illegible] ... esse [illegible]

[illegible] illa quidem [illegible]. [illegible]

[illegible] Oh formidabilem [illegible], quam qui [illegible] ... non solum nihil in ea reperit, quod [illegible] ... vere [illegible] ... Et si enim [illegible] ... neque habet illa [illegible] ... Idem et iis [illegible] ... veritate [illegible] ... illa [illegible], quæ [illegible]

[illegible] ... quod [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ... non necessarium esse [illegible]

[illegible] ... quoque valet ab iis ex nihilo [illegible]

[illegible] ... nihil ex nihilo [illegible]

[illegible] ... ex nihilo [illegible]

valeat efficere, statim perspicuum est, cum [illegible]

[illegible] ... autem volunt [illegible] ... universo [illegible]

[illegible] nos [illegible] neque [illegible] [illegible]

[illegible] continet [illegible] [illegible] partes [illegible]

[illegible] [illegible]

individuos et species animi humani [illegible] at [illegible] quos si æternos diceres [illegible]

[illegible] quendam modo erant passibiles: quid incredibilius [illegible]

[illegible] ferrendum esse [illegible]? deinde si [illegible] [illegible]

[illegible] etiam illud habere [illegible] [illegible]

[illegible] potuisse [illegible], non [illegible] [illegible]

[illegible] esse [illegible] enim [illegible]

illos [illegible]

[illegible] fieri [illegible]

[illegible] modo [illegible]

[illegible] illos [illegible] et universas [illegible] point [illegible]

et mutabiles et mortales. Atque hæc est [illegible] illa [illegible] [illegible]

tem, quæ non solum principes [illegible]

Sed aliquando [illegible] [illegible] colligamus [illegible] initio [illegible] est [illegible]

ex iisdem [illegible] ex quibus omnia [illegible] quæ sunt [illegible]

ne [illegible] Deum [illegible]

[illegible] [illegible] verissimus videri debet [illegible]

[illegible] adversarios [illegible]

et [illegible] ad [illegible] tandem

aliquando finem inquirendi faciamus: [illegible] omnes ad hominem [illegible]

[illegible] et in hanc argumentationem [illegible] quæ in medio posita [illegible]

[illegible] est, qui rerum imperfectionum [illegible] potestate [illegible]

in naturam quæ [illegible]

[illegible]

[illegible] aliquando [illegible] quæ res [illegible]

[illegible] non omnes [illegible]

[illegible] ... Hominum ... [illegible]

[illegible] ... humanae [illegible]

[illegible] ... [illegible]

[illegible] ... vivendi ... [illegible]

[illegible]

[illegible] ... effugiis [illegible]

[illegible] ... rationem [illegible]

[illegible]

[illegible]

[illegible]

[illegible] ... contra [illegible] ... eo loco [illegible]

[illegible] videamus

[illegible]

[illegible] ... Deum esse credimus, [illegible]

[illegible] indubie necessaria sit, [illegible]

[illegible]

[illegible]

[illegible] ... philosophiae studio [illegible]

[illegible] ... quidem [illegible]

[illegible]

[illegible]

[illegible]

[illegible] ... secundo [illegible]

[illegible]

[illegible] ... omnino [illegible]

[illegible] ... non solum in ... sed ... [illegible]

[illegible] Quamquam ... [illegible] ... impromptu ... [illegible]

[illegible] ... observ... [illegible]

[illegible]

[illegible] ... naturæ obscuritate ... [illegible]

[illegible] ... atque ... [illegible] ... et tamen ... [illegible]

[illegible] ... eo nomine ... [illegible]

[illegible] ... igitur totum argumentationem ... [illegible] ... infinita ... in universitate ... [illegible] ... eandem ... [illegible]

[illegible] Philosophi ... [illegible] ... continuo ... [illegible] ... mihi ... argumentationem ... [illegible] ... veritas ... [illegible]

[illegible] ne isto modo toti multitudini [illegible]

[illegible] quemadmodum [illegible]

[illegible] Dialecticam debeant [illegible] [illegible] quoniam [illegible]

[illegible] in loco [illegible]

[illegible] rebus creature et [illegible] cogentur simul [illegible]

[illegible]

[illegible] pedagogi [illegible]

[illegible] admoneant [illegible]

[illegible] omnes [illegible]

[illegible] quod [illegible]

[illegible]

[illegible] maxime [illegible]

[illegible] modo [illegible]

[illegible] bono [illegible]

[illegible] quoque [illegible] multitudinem [illegible] Nihil minus [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] hominibus [illegible] Deum bonum [illegible]

[illegible]

[illegible] non solum naturae [illegible] verum etiam [illegible] Deus [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Deum autem [illegible] posse si eam [illegible] ... [illegible] adversariis [illegible] [illegible] ... [illegible] ... [illegible] ... voluerit [illegible] ...

[illegible] ... quemadmodum [illegible] ... absurdum videtur [illegible] ... [illegible] de scientia [illegible] ...

[illegible] ... verborum [illegible] ... [illegible] ... [illegible] ... [illegible] ... quicunque [illegible] ... comprehendi non [illegible] ... in Philosophia [illegible] ... principia [illegible] ... Quid dicam [illegible] ... ipsa quidem sit intelligitur [illegible] ... quemadmodum [illegible] ... [illegible] ... eadem argumenta [illegible] ...

[illegible] eandem rem [illegible] [illegible] vel adversus [illegible] [illegible]

[illegible] [illegible] nasciat mihi autem [illegible] vel paucis principiis [illegible]

[illegible] [illegible] [illegible] ex [illegible] etiam [illegible] obscuritate

[illegible] [illegible] et ubi ex [illegible] parte magna occurit obscuritas, unde eadem verba [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] videtur

[illegible] [illegible] [illegible] et si hic [illegible] credendum est quemadmodum

[illegible] probabilitatem veritatis [illegible] ex iisdem principiis manat ex quibus aliq [illegible] ab omnibus [illegible]

[illegible] [illegible] implicite [illegible] pro certis habere [illegible] contra [illegible]

[illegible] non hoc modo [illegible] aut falsa [illegible] sunt. Quemadmodum [illegible]

[illegible] [illegible] [illegible] unde [illegible] vero [illegible]

[illegible] ex hominum [illegible] [illegible]

[illegible] [illegible] ex ea intelligendi difficultate [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] nihil [illegible] obscuritas. Nam [illegible]

[illegible] [illegible] adversarius [illegible] argumentandi [illegible]

[illegible] [illegible] [illegible] atque innumera alia [illegible]

[illegible] [illegible] imperfectus [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] ex [illegible]

[illegible] [illegible]

[illegible] horum [illegible]

[illegible] [illegible]

[illegible]

[illegible] in [illegible] [illegible]

[illegible]

[illegible] in rebus [illegible] multa, cum in tota [illegible]

[illegible]

[illegible] illud ita est [illegible] et in [illegible]

[illegible]

[illegible]

Quod [illegible]

[illegible]

[illegible] omnibus principiis [illegible]

[illegible]

[illegible] ... [illegible]

[illegible] e nihilo, verum omnia prope quæ nobis sunt esse nequeunt quod [illegible] 1

[illegible] ... [illegible]

[illegible] dissolvere, quæ [illegible]

[illegible] ... [illegible]

[illegible] ... [illegible]

[illegible] naturalis dicuntur [illegible] esse quibus [illegible]

[illegible] a contentione [illegible]

[illegible] videantur tamen [illegible] ex rerum [illegible]

[illegible] natura maxime [illegible] ut simpliciore exemplo [illegible]

[illegible] videlicet ex constanti hominum testimonio compertum sit esse [illegible]

[illegible] ad dicendum eos esse non [illegible]

[illegible] ... [illegible]

[illegible] mirabilibus haud negligenda non esse, quippe [illegible] quod et nos in [illegible]

[illegible] ... [illegible]

[illegible] ... [illegible]

[illegible] ... [illegible]

[illegible] ab aliis causa oriri debuisse neque processum in infinitum in nullo [illegible] ab hominibus [illegible]

[illegible] necessario esse [illegible]

[illegible] sunt [illegible] quid fieri [illegible] quid [illegible]

non [illegible] fieri ex nihilo [illegible]

[illegible] ... [illegible]

[illegible] dolorem, quibus [illegible] nihil [illegible] natura habet simile: atque illud [illegible]

non [illegible]

[illegible] quorum [illegible]

[illegible] non possit [illegible]. Ceterum [illegible] sit [illegible] est quod multa ejusmodi

[illegible] fieri [illegible] in speciem [illegible]

[illegible] rebus similia, nec [illegible] tamen [illegible] quid in [illegible]

[illegible] sed [illegible] est nec tamen [illegible]
[illegible] voluntatem et [illegible]
[illegible] exemplum. Sed de his hactenus

[illegible] Dis

Nihil est in Philosophia [illegible] periculosius, quod quae ad divinas res
[illegible] continentur [illegible] animos vehementius [illegible]
[illegible] quod hac [illegible] divina [illegible]

[illegible]

[illegible] majestatem [illegible]
[illegible] majestati [illegible] gloria. [illegible]
[illegible] iter esse [illegible]

[illegible]

[illegible] quae [illegible]
[illegible] intes ab [illegible]
[illegible] concedi quam neque majus [illegible] accipere, neque dignius [illegible]
[illegible] Quaedam vero huc in re temperantia ac pudor [illegible] in traductione [illegible]
[illegible]
[illegible]
utramque [illegible] quorum alteram [illegible] ad Romanos [illegible]
[illegible] sed [illegible]
[illegible] Deum [illegible]
videre, neque [illegible] significant: [illegible] Deo
[illegible] religionem [illegible]
[illegible] permittentes in his tantum vocabulis [illegible]

humana ratione derivantur [illegible] Deus effectu [illegible] naturali [illegible] [illegible] Apostolo attestante ac [illegible] naturali [illegible] [illegible] [illegible] Deus [illegible] manifestavit." [illegible] autem hic communis effectus [illegible] et [illegible] naturae [illegible] cognitus [illegible] ducem certissimum habemus [illegible] speculationibus [illegible] [illegible] contemplationibus, [illegible] [illegible] [illegible] communem [illegible] [illegible]

[illegible]

Deus est Optimus

[illegible] D[illegible] [illegible] veterum, [illegible] [illegible] de natura Deorum "talem esse Deum certa notione [illegible] ut sit animus [illegible] "nihil eo sit praestantius"? [illegible] de Deo absoluta et [illegible] [illegible] Deum [illegible] praestantem [illegible] "nihil [illegible] melius"? [illegible] recte [illegible] senserunt Academici [illegible] [illegible] [illegible] [illegible] [illegible] ut homines vel [illegible] [illegible] D[illegible] [illegible]

Philosophia [illegible] essent contra omnia disputare [illegible] ultro semper con[illegible]

[illegible] non [illegible] ex natura [illegible] et divinas [illegible] neque

[illegible] de Deo natura [illegible] existimabant [illegible]

[illegible] eidem attribuerent [illegible] vita ejusquo

[illegible] non modo [illegible] sensus [illegible] verum

[illegible] sunt [illegible] perfectione convenire [illegible]

[illegible] in judicando de attributis secundum [illegible] inter omnes

[illegible] Deo [illegible] Deum huma[illegible]

[illegible] ejus majestati [illegible]

[illegible]

[illegible] dixit [illegible] vehementius [illegible] omnia

[illegible] esse [illegible] Deo esse Mundum [illegible]

[illegible]

[illegible] Deo videbatur [illegible]

[illegible] Mundum [illegible] esse Deum [illegible]

[illegible]

[illegible]

[illegible]

[illegible] partes [illegible] Dei [illegible]

[illegible] Deum [illegible]

[illegible] esse [illegible]

Quod si [illegible]

[illegible] est cum Dei [illegible]

[illegible] in infinito [illegible] esse posse neque [illegible]

[illegible] considerandus [illegible]

[illegible]

[illegible] Deum esse

[illegible]

Illumto melius; alia erant similia eorum errata pragua et ciuitas illa vaident vag tamen [illegible]

[illegible]

[illegible]

[illegible] *volumus* [illegible]

[illegible]

[illegible] *vam chaulcare videta*

Propositio secunda

Deum omnino dictam unum esse nec uno plures alerenim hominum multitudo convenit semp

[illegible] *dicitur* [illegible] *ex omnium* [illegible]

[illegible]

244 [illegible] verum in

[illegible] pertinent [illegible] exercuere bellum demum duo ab adversariis [illegible]

[illegible] et [illegible] contrarias [illegible] docuerint [illegible] plures [illegible]

[illegible] eandem [illegible]

[illegible] Platonis [illegible] apud Justinum Martyrem [illegible]

[illegible] ad Graecos [illegible] "[illegible] per omnem [illegible]

[illegible] et animatis omnium" [illegible] Clemente

[illegible] explicans est [illegible]

[illegible] proverbium

"[illegible] Deus [illegible]

[illegible] Jupiter [illegible]

[illegible]

[illegible] esse non potest. Item

[illegible] ut notat Platonis in [illegible]

[illegible] unum dicit [illegible] Deum, qui [illegible]

[illegible] epistola ad Dionysium monet se [illegible] unum dicit [illegible]

[illegible] Platonis, quorum [illegible] sententia fuit unum esse Deum et

[illegible] de doctrina Platonica cap. ix. "Principem Deum appel.

[illegible] cap. xiii [illegible]

[illegible]

[illegible] Deo [illegible]

esse Deum [illegible] autem [illegible] ix [illegible]

[illegible] Jamblicus de mysteriis sec. viii cap. ii. unum ponit principem, qui sit

Deus Deorum. Quibus accedit [illegible] apud Cirillum lib. i in Julianum, nec non [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

esse summam eas qui earundem causa sit et Deorum Deus. [illegible]

[illegible] nulla sine [illegible]

[illegible]

rerum omnium caput, et fons, immutabilis nulli rei postponenda [illegible]

Stobaeum libro 1° neque unus mihi videtur esse [illegible]

[illegible]

qui vocare [illegible] prestat" Maldonatus autem de Graecorum [illegible]

[illegible]

[illegible] multos esse Joves, si plures sint Mundi quando [illegible]

[illegible]

[illegible] ex hoc loco satis signat [illegible] longior [illegible]

[illegible]

Deus Optimus Maximus [illegible] eo principio tamquam certo et indu[illegible]

non esse Mundos [illegible] enim de iisdem [illegible] sequuntur?" que [illegible]

[illegible] manet ac non plures Joves fuisse si plures sint Mu[illegible]

M. Tullium qui et in Somnio Scipionis Deum unum [illegible]

[illegible]

[illegible]

[illegible] ab omni concretione mortali omnia sentiens et movens [illegible]

[illegible]

enim [illegible] ex omnium Philosophorum Graecorum [illegible]

sic naturam quamdam [illegible] quia nihil esse [illegible]

nem ut [illegible] et [illegible] et permanentem [illegible]

[illegible] habitat [illegible] unum [illegible]

[illegible]

[illegible] ae nominari [illegible] vero [illegible] Deus ceteris esset major et [illegible] hoc At cum vero [illegible] modo intelligi posse nisi mentem omnia regentem [illegible] quamvis ex[illegible] eo uno movente debeant moventia [illegible]

[illegible]

[illegible] ignis videtur [illegible] cognoscimus [illegible] transferret [illegible] a [illegible] de mundo [illegible] ante [illegible]

" Jupiter est terra basis et stellantis Olympi.
" Jupiter et mas est atque idem Nympha perennis.
Spiritus est cunctis validusque est Jupiter ignis
Jupiter est [illegible]
[illegible] Rex est princepsque et originis auctor
" Numine nam occultans clausit in luminis auras
" Cuncta tulit [illegible] versans sub pectore curas.

[illegible]

[illegible] et totum esse [illegible] effuderit imprudens scriptor si quos describebat Orpheus [illegible]

[illegible]

[illegible] non videt non alio modo eum scripsisse Jovem esse Lunam Solem et reliquos [illegible]

[illegible]

[illegible]

[illegible] fuerit in [illegible] et [illegible]

[illegible] ne plures [illegible] contenti [illegible] Deorum [illegible] ita [illegible] Jovem. " Alii enim omnes [illegible] Dii sunt in Olympo tibi obediant, et tibi subjecti sumus [illegible] in [illegible] omnium " [illegible]

" [illegible] solem [illegible] nobis [illegible]
[illegible] omnibus mortalibus [illegible]
[illegible] rectos Deorum omnium [illegible] Cassium [illegible]
[illegible] Jovem [illegible] Patrem omnipotentem [illegible] formidandum venisset veluti Æneidos primo

[illegible] Oh qui rex hominumque Deumque
" Æternis regis imperiis à fulmine terres

libro decimo: " Oh pater oh hominum, divumque æterna potestas

[illegible] " [illegible] et Horatius [illegible]

[illegible]
" Laudibus qui res hominum ac Deorum
" [illegible] Mundum
" [illegible] Temperat oris?
" Unde nil majus generatur ipso
" Nec viget quicquam simile aut secundum

[illegible]

" [illegible]
[illegible] et Urbes Regnaque tristia,
[illegible] turbas
[illegible]

[illegible]

" Ille Pater rectorque Deum cui dextra trisulcis
" Ignibus armata est qui nutu concutit orbem

Æterna vel ex ipso Romanorum religionum institutore Numa Pompilius [illegible] quam [illegible] notionem hac ille perscripsit [illegible] inquisitionem de [illegible] " quod si [illegible]

Populo Romano Deum appellare Optimum Maximum [illegible] oratione [illegible], uti quae constat presertim ex [illegible] Tullio Cicerone

[illegible] humanitate [illegible] tum [illegible] tum ex Poetis qui communes notiones secuti sunt, sententiae de unius [illegible] [illegible] Primum autem Judaeos [illegible] [illegible] quod ea res constat omnibus [illegible] De Cyrillo narrat Plutarcus in Iside et Osiride [illegible] Deum [illegible] [illegible] [illegible] sui naturam exprimendum quae verba illi Oraculi loco respondent cum Deus se Mosi [illegible] [illegible] "Qui est misit me ad te" Nam quod in ea descriptione addit cum ea quod [illegible] sit aut fuerit, non [illegible] cum Mundo [illegible] non eumdem [illegible] [illegible] (Quod [illegible] [illegible] Mundo atque notior omnibus?) sed significabant Deum rerum omnium [illegible] [illegible] rationes continere quod simile est illis Joannis verbis in Evangelii initio: "sine quo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] recenscitus et cum [illegible] [illegible] Roscum [illegible] [illegible] [illegible] [illegible] [illegible] editio vir qui diu in illo Regno versatus ex certis testibus, ac presertim ex compendio legum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] eruditione [illegible] [illegible] habent cap. xi. "Pergamus [illegible] [illegible] [illegible] omnipotentem infinitum [illegible] presentem [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

"[illegible] itaque cum Xerse Rege in Graeciam trans-vectum omnia evertisset [illegible]
"non quod abhorrerent a reliquentibus sed quod simulacra omnia Deo indigna esse [illegible]
[illegible]
[illegible] esse Deum [illegible]
[illegible]
[illegible] in ignea, Solem, Lunam insigni obsequium [illegible]
[illegible]
[illegible]
[illegible] reverentia est [illegible]
[illegible] comprobant ea verba [illegible]
[illegible] Populum [illegible] Xenophon [illegible] demonstratus ab [illegible]
[illegible]
"[illegible] clarissimos dignitatis [illegible]
"[illegible]
"[illegible] propter [illegible]

[illegible] est vetustissima [illegible] in [illegible] Regis [illegible] praesidet
[illegible] Pontifex Maximus in cuius templo magna antiquorum codicum [illegible] Parisiis [illegible]
[illegible]
[illegible] maxima [illegible] digna volumina [illegible]
[illegible]
[illegible] codex [illegible] auctoris [illegible] conjecturis [illegible] antiquiorum [illegible]
" quae continentur morales institutiones [illegible]
[illegible] Britannicam [illegible] lingua [illegible] translatus [illegible]
[illegible]
[illegible] exhibeo.

[illegible] Gregorius de [illegible]
[illegible]

[illegible] Societatis Jesu [illegible] litteras aedificantes tam ex [illegible] Xaverii [illegible] Philosophi [illegible] maxime [illegible] unicum Deum [illegible] [illegible] [illegible] mundi [illegible] scribit P. Bouchet "[illegible] des Indes [illegible] des Divinites qu'ils adorent ne sont que des Dieux subalternes [illegible] qui est egalement le Seigneur des Dieux et des hommes." [illegible] [illegible] Deum [illegible] [illegible] Dii [illegible] bonorum omnium [illegible] [illegible] Pauli [illegible] unum esse Dei [illegible] [illegible] invisibilium omnium conditorem. De Indis Occidentalibus [illegible] tomo [illegible] "Arresto "[illegible] opinione che [illegible] motore [illegible] invisibile [illegible] "nomi [illegible] Botero relationi universali [illegible] "[illegible] Peru [illegible] [illegible] "fattore dell' universo [illegible] Principe è lo chiamavano [illegible] e Pachacamac [illegible] "[illegible] del Cielo e della Terra l'adoravano [illegible] "cielo" Demum [illegible] [illegible] [illegible] Madagascar [illegible] et [illegible] quod [illegible] [illegible] habent [illegible] subjecta sunt omnia

Demum quia totum terrarum orbem [illegible] [illegible] eadem [illegible] testimonia [illegible] omnes probant universum fere genus hominum aliquem cognovisse Deum [illegible] Arnobio [illegible] XXIV [illegible] [illegible] de existimatione communi [illegible] potentissimum [illegible] principem Mundi [illegible] "[illegible] potentiae atque majestatis" nam etsi plerique [illegible] [illegible] "dominationis summae, cur penes unum [illegible] penes multos vellint." Maximus [illegible] ad D. Augustinum scribens epist. XV [illegible] "[illegible] "summum sine initio sine [illegible] Patrem magnum [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] nomen [illegible] ignoramus. Nam Deus omnibus religionibus [illegible] nomen [illegible] "bus prosequimur [illegible] profecto videamur." Quod confirmat [illegible]

Dio Chrysostomus oratione XXX. denique Maximus Tyrius dissertatione i. [illegible] habet verba quibus nihil luculentius desiderari potest: "quamvis [illegible] sint judicia Populorum, omnes in eo consentiunt [illegible] [illegible] Imperatorem summum, ac Dii minores pareant." Addit eadem esse verum tum Graecorum, tum Barbarorum [illegible] Continentis sive Insularum incolas, doctos indoctosque juxta in eam rem conspirare. [illegible] igitur jam dubium esse, quin eo sit, et fuerit maxime hominum partes sententia, quam diximus, ut ne in hac quidem communem [illegible] liceat obiicere.

Verum [illegible] demonstration [illegible] [illegible] terrarum partem [illegible] [illegible] et [illegible] et nonnulli [illegible]

Quod ad [illegible] sensu [illegible] de veterum Mythologia [illegible] Poetarum [illegible] unum incumbimus ut communem [illegible] sententiam de Diis [illegible] [illegible]

[illegible] abstinentes in idololatriam [illegible] verum et parum, tum infinitae ejusdem magnitudinis insignem quamdam formam in animis [illegible] [illegible] possent [illegible] contemn[illegible] [illegible] quod [illegible] [illegible] est. quae [illegible] sed [illegible] non occultae sunt [illegible] et [illegible] et [illegible] [illegible] Poeta [illegible] proponerent [illegible] interdum [illegible] hodie fit ut [illegible] justitia hominibus infensa dicatur, Divinae misericordiae [illegible] patrocinatur: id Poetae [illegible] nominant, justitiam [illegible]

[illegible] per [illegible] partes [illegible] jurarent [illegible] juraverunt [illegible]
[illegible] comprehendo

" [illegible] oppositio

Quod Venus Tenuis Pallasque [illegible] fuit [illegible]

Ceterum, ut [illegible] sentirentur [illegible] teste Tullio [illegible] Deo, itaque [illegible] ab errore tam pingui semper abhorruere. Quam [illegible] loco [illegible] neque illum esse tam [illegible] qui unum numen [illegible] neque tamen [illegible] Deos [illegible] virtutes [illegible] singularis [illegible] Bibl [illegible] Deo [illegible] explicat: sed [illegible] Deus [illegible] per naturam cujusque rei per Terras [illegible] "per Maria Neptunus, [illegible] per alia poterant intelligi, quos eos nomine [illegible] venerari et colere debemus. [illegible] unum Deum ex variis locis [illegible] variis nuncupat [illegible] autem postea [illegible] docuerit unum esse Deum [illegible] ut [illegible] consuetudine [illegible] non [illegible] Plutarchi [illegible] in libro de [illegible] contra [illegible] Deum [illegible] Mundi [illegible] [illegible] unus [illegible] et de [illegible] statim [illegible] Deos [illegible] hominem [illegible] de uno numine [illegible] quendam [illegible]

[illegible] cum illa sit principio magna ex Ethnicorum multitudine facta est defectio. Quicunque enim isto modo nominabant [illegible] consentiebant Politeismo; est autem facile planum. cum ex Balbo tum ex [illegible] intelligimus qui Ethnicos deffendens non privatam rationem sed communem exponebat.

[illegible]

[illegible] eorum [illegible] nominibus [illegible] naturam [illegible]

[illegible] natura [illegible]

"[illegible] affectionibus et mutationibus. Nam et in hominibus ita etiam inter Daemones [illegible] "[illegible] discrimina". Deinde hos Daemones dividit in bonos [illegible] malos tum pergit explicando quemadmodum [illegible] nihil aliud essent nisi [illegible] Genii. In quo opere pretium est videre, [illegible]

Nam idem Plutarcus antea dixerat opinionem de numero Deorum: [illegible] quemadmodum hominibus ab "[illegible] ortu [illegible]" [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

"Custos [illegible] hominum [illegible]". Tum Plato qui inter Deum et [illegible] [illegible] docet [illegible]

[illegible] mortalium ad superos ex eodem fonte [illegible] videtur. Malorum autem daemonum [illegible] hominibus erat ut cognoscerent eorum insidias tum [illegible]

[illegible] Deo [illegible] in [illegible] [illegible] et malorum et [illegible]

[illegible]

[illegible]

[illegible] peccatorum [illegible]

[illegible] Bacchanalium [illegible] et [illegible] constat. Quare hoc [illegible]

[illegible]

[illegible] de errore Ethnicorum [illegible]

[illegible]

[illegible] *Pectorem* [illegible] *variis nominibus* [illegible]

[illegible]

[illegible] *carnis* [illegible] *visione* [illegible] *infra videbimus*

[illegible] *est* [illegible]

[illegible]

ex superioribus.

[illegible]

[illegible] *Primum enim* [illegible]

Deum unum [illegible] *omnia* [illegible] *multis* [illegible] *nominibus* [illegible]

[illegible] sunt Spiritus [illegible]

[illegible] Polytheismo [illegible]

[illegible] sunt qui, ut ante [illegible] summum esse [illegible]

[illegible] planetes appellarunt.

Quid nunc dicamus de aliquis [illegible] alteres [illegible]

[illegible] Polytheismum [illegible]

[illegible] Deorum adorationi [illegible] docuerunt [illegible]

[illegible] nemo [illegible]

[illegible] multi [illegible]

[illegible] probari potuisse? [illegible] nondum ad hoc [illegible] quod est certissimum

[illegible] affectus esse ab iis ipsis qui [illegible] crediderunt, ac amplius mihi [illegible] [illegible] judicium idem autem in caeteris Diis evenisse ut [illegible] [illegible] tamquam [illegible] Dii haberentur ac damnarentur. Humanum enim quamquam [illegible] sint, qui ingenio [illegible] tamen [illegible] [illegible] esse [illegible] [illegible] alii ad inanem gloriam, alii ad voluptatem, alii ad [illegible] [illegible] in re [illegible] esse summum bonum. Etenim omni [illegible] virtutis [illegible] [illegible] vere ab iis ipsis qui [illegible] rerum cupiditate ducuntur [illegible] bona existimarent. Cur tandem? quia [illegible] et clara notio [illegible] ad summi boni [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] supra de Dei natura statuimus [illegible] eum profecto [illegible] [illegible] et verum Deum esse optimum nil melius eo posse percipi hanc appellari notionem anticipatam et naturalem hanc [illegible] in omni [illegible] [illegible] positam: an altera vero parte [illegible] quae omnes [illegible] confessi sunt ac fatentur [illegible] Deum unum esse omnium principem [illegible] illo minores [illegible] [illegible] nunc verosimile puto [illegible] tam [illegible] [illegible] hominum partem cadere potuisse, ut in definiendis naturis [illegible] Optimum intelligi non posse, simul revera judicarent aliquam esse [illegible] [illegible] At [illegible] [illegible] cogitandum est aliud esse judicium sive assensionem mentis et intelligentis, aliud approbationem voluntatis. [illegible] multa velle specie aliqua boni allectos [illegible] [illegible] [illegible] sibi [illegible] convenire intelligunt ac judicant? [illegible] [illegible] sunt qui peccant ea bona cupidissime [illegible] bona esse non credunt. Judicium autem quod proprie ad intellectionem pertinet est [illegible] quaedam rei, et vere quae [illegible] sit, [illegible]

[illegible] Hoc autem [illegible]

[illegible]

Num enim ille qui dixerit hominem esse animal [illegible]

[illegible]

fractiones servabit eandem [illegible]

[illegible]

[illegible] laboret, nemo ullas perfectiones [illegible] quae esse [illegible] nec ipsas non modo [illegible]

[illegible]

[illegible] Deum adultum esse perversum [illegible] de genere non de singulis individuis intelexisse. Atque Deum esse [illegible] in universitate, nullum aliud sit genus rerum co-genere [illegible] non quod in eodem Deorum genere [illegible] [illegible] optimum aliorum generum [illegible] et [illegible] homini [illegible] videantur sed [illegible] qui illud dicit, ne ingenio quidem videatur ea loci, quibus superior noster concludo nititur. Nihil enim evidentius est eadem [illegible] [illegible] maximum [illegible] non [illegible], ut [illegible] bonitatis et magnitudinis [illegible] nostri deesset [illegible] nunc [illegible] Primum enim [illegible] illum vitium esse in Deo ob eam unam eandem [illegible] sit [illegible] non [illegible] et [illegible] enim [illegible] homo [illegible] [illegible] Dei naturae [illegible] in eadem [illegible] quod [illegible] optima. [illegible] loco [illegible] et [illegible] que [illegible] non [illegible] animadvertere [illegible] [illegible] hanc [illegible], aut aliam huic similem: "Deus potest esse igneus, [illegible]" [illegible] notandum est [illegible] quaedam Deo [illegible] vel Epicurei quamquam [illegible] et [illegible] Poeta tamen hac in re minime [illegible]. Itaque Velleius [illegible] [illegible] et [illegible] humana [illegible] non [illegible] [illegible] Ex quo necessario efficitur [illegible] Deos [illegible] Deum esse [illegible] non sit formosus, additque: "eum praesertim Deum non modo aliquem, sed pulcherrimum [illegible] decuit." Quid Cicero, qui universam Dei naturam explicans quantum omnes intelligerent, affirmat Deum omnia movere [illegible] ab alio moveatur aut non omnia moveat in ratione Dei [illegible] non [illegible] enim [illegible] nobis [illegible] [illegible] et [illegible] omnia [illegible] omnia moventi [illegible] Jovem, non [illegible] et [illegible] [illegible] omnia [illegible] Jupiter [illegible] multo minus omnia movebant [illegible] [illegible] motor, ergo ne [illegible] quidem [illegible]

[illegible] quidem [illegible] Dei. Postremo [illegible] sentiens nobis fuit etiam ut pleri que quemadmodum dictum est affirmarent unum Deum esse, utcunque nominibus variis et [illegible] nuncupatum.

Quod si quis [illegible] [illegible] quæ ipsi [illegible] fabulantur et prodere ne [illegible] [illegible] [illegible] [illegible] semper [illegible] cognitiones [illegible] profectis [illegible] [illegible] omnia [illegible] et Poetis [illegible] [illegible] explicare et ad quasdam [illegible] quod sentirent [illegible] credimus absurda esse nimis atque impia. Itaque Balbus [illegible] de na[tura] Deo[rum] ita loquitur.

"Videtisne igitur ut a Physicis rebus bene atque utiliter inventis tracta ratio sit ad commen"ticios et fictos Deos? quæ res genuit falsas opiniones erroresque turbulentos et superstitiones pene "aniles et formæ enim nobis Deorum [illegible] [illegible] et vestitus ornatusque noti sunt genera præte"rea coniugia cognationes omniaque traducta ad similitudinem imbecillitatis humanæ "nam et perturbatis animis inducuntur [illegible] cupiditates ægritudines iracundias neque [illegible] "ut fabulæ ferunt bellis prœliisque caruerunt nec solum ut apud Homerum cum duos exer"citus contrarios alii Dii ex alia parte defenderent sed etiam ut cum Titanis ut cum [illegible] "[illegible] bella gesserunt [illegible] et creduntur stultissime et plena sunt futilitatis summæque "levitatis." Atque [illegible] quod antea [illegible] [illegible] unum esse [illegible] omnia pertineat [illegible] omnia moveat [illegible] [illegible] nemo [illegible] [illegible] [illegible] [illegible] [illegible] magnum [illegible] et [illegible] animum [illegible] "tes deinde [illegible] commentitiarum fabularum reddere rationem [illegible] "[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] Atque præter [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] fuisse [illegible] pugnasse [illegible] inter se, [illegible] autem [illegible] [illegible] Iovem [illegible] adulteria [illegible] necesse erat ut [illegible] [illegible] in homine inesse putaverunt. [illegible] fuerunt usque in [illegible], [illegible] [illegible] Deos [illegible] aliis Philosophi unum Deum [illegible] docuerant esse [illegible] dum [illegible] nos ex Poetis de [illegible] [illegible] homines sunt, quod etiam a Philosophis [illegible] erant [illegible] ad [illegible] genus pertineant [illegible] [illegible] Poetae enim [illegible] [illegible] [illegible] verunt illa ergo [illegible] hec cum exceptione [illegible] similiter quod [illegible] plures fuisse Ioves homines [illegible] conversionem in unum Iovem quem omnium Dominum ac [illegible] [illegible] omnes [illegible] enim [illegible] unus Deum Pater, atque hominum procreator, ut omnino [illegible] non [illegible] idem [illegible] esse [illegible] Deus [illegible] Cr[illegible] [illegible] Amon autem quod [illegible] sed cum homines [illegible] quiddam [illegible] [illegible] nominati [illegible] opinione in [illegible] [illegible] [illegible] cum supremo illo [illegible] [illegible] se haberet [illegible] opiniones [illegible] potuerunt [illegible] ut animus [illegible] et summum [illegible] [illegible] solum esse et eumdem esse [illegible] [illegible] [illegible] quippe a doctis aeque ac indoctis con[illegible] communem in reliquis gentibus maxime [illegible] et barbaris invenimus.

[illegible] ut et eas causas exponamus quibus factum [illegible] tantum nomen mortuis [illegible] honore [illegible] tribuere [illegible] omnino credere non possent Deos [illegible] mirabiliter [illegible] [illegible] cognoverit [illegible] omni [illegible] dominarentur [illegible] [illegible] impulsione mortales [illegible] hominibus [illegible] [illegible] assignavit [illegible] Salomo [illegible] Primum enim mortuum parentum [illegible] liberos [illegible] [illegible] [illegible] [illegible] filios [illegible] [illegible] cum tunc [illegible] homo mortuus [illegible] nunc tamquam [illegible] [illegible] et [illegible] inter servos suos [illegible] [illegible] sapientissimum Romanorum [illegible] [illegible] [illegible] secundum [illegible] consuetudinem temporis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] error [illegible] [illegible] [illegible]

[illegible] Jesus Baccanalibus. [illegible] impellentem [illegible] parte [illegible] sum voluisse [illegible] quandam virtutem collebantur [illegible] Pontifex [illegible] [illegible] consecraverunt [illegible] deinde [illegible] [illegible] eiusdem [illegible] filiae, quae ipse in numero Deorum sunt, itemque [illegible] est [illegible] Leonicos nominavit [illegible] maxime probabilem [illegible] illustribus adorandis. Cui enim universi homines intelligerent [illegible] tamen in illa [illegible] templorum [illegible] debitum [illegible] mortales, et [illegible] translaterunt [illegible] superbiae [illegible] bonorum spem. Quare qui immoderata [illegible] gloriae cupidine [illegible] posteris [illegible] eosdem [illegible] qui vero nulla [illegible] sequebantur [illegible] virtuti [illegible] Nam Augusto, Caligulae, aliisque Imperatoribus adhuc viventibus Dei nomen [illegible] testatur Suetonius, et [illegible]. Ovidius quidem in [illegible] eundem [illegible] numen appellat: quis credit id [illegible] quam adulatione evenit.

[illegible] causa fuit etiam [illegible] ut enim [illegible] invenit [illegible].

[illegible] nature [illegible] [illegible] ut plus [illegible] [illegible] infinita Demoniorum [illegible]

[illegible]

res [illegible] et tamen [illegible] non [illegible] [illegible] quod [illegible] quas [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ut [illegible] comedere [illegible]

[illegible] sic [illegible]

[illegible] se nihil [illegible]

[illegible] non [illegible]

[illegible]

[illegible]

[illegible] quod honos [illegible] non [illegible]

[illegible]

[illegible] XIV [illegible]

[illegible] chorum [illegible]

[illegible] saeve [illegible] documento [illegible] generibus

[illegible] docebunt quod [illegible] in salubris ac praesertim in [illegible]

[illegible]

[illegible]

[illegible]

[illegible] de [illegible] fide eo minus est dubitandum quod [illegible]

[illegible]

[illegible]

[illegible] quam puerorum [illegible] quam [illegible] quam [illegible]

[illegible] de [illegible]

[illegible]

[illegible] veritates [illegible]

[illegible]

[illegible] non sic instituto, quod per se [illegible] seu Deo [illegible] acceptum referri oportet [illegible] ad [illegible]

[illegible]

[illegible] etiam [illegible] volucrunt [illegible] cum [illegible] virginitatis [illegible] tum [illegible] obtemperare, [illegible] omnia impura et foeda fecissent [illegible] mortales [illegible]

[illegible]

Tunc etiam [illegible]

[illegible] et [illegible] rebus [illegible] vel [illegible]

[illegible] tum hominibus tum Daemonibus [illegible] venditarent. Quo quid magis [illegible] Nam [illegible]

[illegible] inexcusabiles" [illegible] tum [illegible]

[illegible] quum ex [illegible]

[illegible] posse intelligere [illegible]

[illegible] huius infidelitas. Quid enim? non ne infidelitas [illegible]

[illegible] et unum [illegible] Deum [illegible]

[illegible] quod [illegible] necessarium est [illegible]

[illegible]

[illegible] Deo [illegible]

[illegible] ut alia omittam neque ea colendi ratio [illegible] tanta turpitudine [illegible] nihil [illegible] per omnia pertinet cum [illegible] ab eo rejunctis vel ab Daemonis et hom[illegible] Paulus Apostolus [illegible]

[illegible] ... ...

[illegible] ... ...

...quod notum est Dei manifestum est illis "Deus enim illis manifestavit." Ut autem intelligas evidentem Dei cognitionem ad omnes extendi ... [illegible] ... ratione declarat que de re indubitata est omnis, "invisibilia enim ipsius a creatura mundi per ea que facta sunt in[tellecta] ..." [illegible]

Paulo iudice ex rebus creatis omnes mortales non confusam quamdam sed claram ... [illegible] ... Dei ... [illegible] ... excusationem non habuerunt ... quod cognoverint verum ... cognoscere ... sed quod ... [illegible] ... "quia cum cognovissent Deum non sicut Deum glorificaverunt aut gratias egerunt sed evanuerunt in cogitationibus suis ..... et mutaverunt gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis hominis et volucrum et quadrupedum et serpentium." ... [illegible] ... verum mentionem ... videtur in verbis "dicentes se esse sapientes stulti facti sunt" tamen ... locus etiam ad ceteros ... Primum enim ... argumentum capiti ... prolixum ... declarat his verbis: "Paulus ostendit ethnicos qui ex creaturis Deum cognoscentes illius cultum ... se abiecerunt colendo creaturarum imagines ... a Deo desertos." Deinde ... [illegible] ... convenientes ... [illegible] ... malitia fornicatione avaritia nequitia plenos invidia omicidio contentione dolo malignitate ..." Deinde ... verba: "quis ignorat quod hec omnia manus Domini fecerit?" ... [illegible]

[illegible]

... sententia ... potest ... Primum divinarum litterarum ... "vani sunt omnes homines in quibus non subest scientia Dei et de his ... [illegible] ... veritate ... [illegible] ... scientia veri Dei ... et eorum res creatas rectores mundi ... [illegible] ... si voluissent, veri Dei notitiam comparare potuisse concludit: "si tantum potuerunt scire ut possent aestimare seculum, quomodo huius dominum non facilius invenerunt?" ... [illegible]

[illegible]

[illegible] explicanda [illegible]

[illegible] verum etiam naturalis [illegible]

aut aquam aut Solem, aut Lunam vocarunt. omnia autem ii [illegible] in libris de [illegible] Dei praecipue in primo. Atque ut nuper vidimus, Paulus omnino affirmat saltem Philosophos verum Deum cognovisse [illegible] etiam ad imperitam multitudinem refferatur, nonne Jobus cap. xii diserte negat ullum mortalium esse qui ignoret "Dominum rerum omnium auctorem"? Quis ignorat quod haec omnia manus Domini [illegible] [illegible]

[illegible] homo [illegible] xxix [illegible]

[illegible] Judaeus ignorat [illegible], cum tamen certo constat plurimos [illegible] nes esse quid agendum sit sed quia ut David dixit [illegible] est Deus [illegible] quod si de omni Dei scientia intelligimus Paulum [illegible] etiam Petrum [illegible] Aram [illegible] esse [illegible] quod ergo ignorantes colitis hoc ego annuncio vobis." Ubi [illegible] dicit eos ignorare [illegible] homo [illegible] omnes, [illegible]. Quemadmodum [illegible]

[illegible] Deum [illegible]

[illegible] eum fidem [illegible]

[illegible] dicere Deum [illegible] etiam David docet esse [illegible] dixit insipiens in corde suo non est Deus" [illegible]

[illegible]

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[illegible] vero [illegible] Deo

[illegible] ratum [illegible] aliam [illegible]

[illegible] Deum revera [illegible] talis [illegible]

[illegible] Deum esse ventrem, quorum Deus venter est, si quis [illegible] declaret universum esse [illegible]

[illegible] in [illegible]

[illegible] ex [illegible]

[illegible] Deum [illegible]

[illegible] Salomon [illegible] existimare Deo [illegible]

[illegible] de vero [illegible]

[illegible]

[illegible] qualis [illegible] fuerit ignorantia hac in re, eadem fuit quae caeterorum

[illegible] quae [illegible] non obruit [illegible]

[illegible]

[illegible]

Secundo obiici possunt Ecclesiastici scriptores et Patres qui in [illegible] [illegible]

[illegible] esse Deum [illegible] tales omnino non esse. [illegible]

[illegible] esse Deum [illegible]

[illegible] de [illegible] neminem [illegible] et persuasione esse Atheum verum etiam [illegible]

[illegible] et Academicos [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] omni rationum [illegible]

[illegible] allegentur [illegible] idem [illegible] videbantur affirmare [illegible] Deo [illegible]

[illegible] sentire quae [illegible] sentiunt ut [illegible]

[illegible] deducat. sed quid verè dicere possit ostenderemus, [illegible]

[illegible]

[illegible]

[illegible] non modo omnia Ethnicorum testimonia [illegible] dicentes eos non de individuo [illegible] terico sed de [illegible] significatu cum perhibent plures Deos credebant. [illegible]

[illegible]

[illegible] Hac sententia constituta consensionem humani generis qui locus in omni [illegible]

[illegible] illud tantum innuere [illegible]

[illegible] ex moribus [illegible] homines [illegible]

[illegible] quam ante diluvium in [illegible]

[illegible] tempore [illegible] generis [illegible]

quamquam non dubitem (quod etiam hodie, proh dolor! saepe contingit) etiam [illegible] tibus qui intentis notionibus adversantes turpissima facinora laudi sibi et gloriae [illegible]

mentis a natura expressum non in aliis [illegible]

notandum de auctoritate [illegible]

[illegible] Prolete [illegible] [illegible] Deum [illegible] plures [illegible] [illegible] [illegible] Deum [illegible] [illegible] testimonia [illegible] [illegible]

[illegible] mine [illegible] Deum [illegible]

[illegible] de duobus [illegible] quaestionem [illegible]

Unum [illegible] aliqui stultissime [illegible] boni [illegible] vindicabimus; deinde [illegible] [illegible]

Nulla lux [illegible] tantorum sunt pondera [illegible]

[illegible]

[illegible]

[illegible] singulis [illegible] enumerare qui in hac sententia [illegible] [illegible] opinionem eorum, quos et Plutarchus et alii [illegible] scripserunt. [illegible] libro [illegible]

[illegible]

[illegible] integro, [illegible] firma et indelebili non in sermonibus tantum et rumoribus sed in [illegible] [illegible] quorum [illegible] constantem [illegible] multo [illegible] [illegible]

[illegible]

[illegible] saltem [illegible] Qua de re [illegible] Bentl[illegible] [illegible] verba a [illegible] in [illegible] [illegible] sunt [illegible]

[illegible]

[illegible] quidam [illegible] certe [illegible]

[illegible] Saturnus [illegible] est cum [illegible]

[illegible] in doctrina duorum principiorum [illegible] [illegible] Poetarum [illegible] communis [illegible] non [illegible] est [illegible]

[illegible]

[illegible]

[illegible] quidem [illegible] est [illegible] magis in Graecorum historia debuere [illegible]

[illegible]

Dolia [illegible] Jovis [illegible] dona

[illegible]

[illegible] alio [illegible] Jupiter [illegible]

Fulmine [illegible]

[illegible]

[illegible] mille [illegible]

[illegible]

[illegible] eum

[illegible] sed quod vel maximum vel impe[illegible]

[illegible] nisi in tractatione [illegible]

[illegible] mine non eamus ad stabilitatem sumit a Deo bono eosdem [illegible] ille. Et homo in rebus motum [illegible]

[illegible] aut mendax tam [illegible] ipse [illegible] nec [illegible] reconditum [illegible] aliorum et Paganorum

[illegible] multa [illegible] de religione Judaeorum quos tum [illegible]

[illegible] in iis [illegible] et de [illegible]

[illegible] duo [illegible] sunt [illegible]

[illegible] unum non duo principia [illegible] esse [illegible]

[illegible] inservitur [illegible]

[illegible]

Plutarchus [illegible]

[illegible] Cremagh appellatum, quod de [illegible]

[illegible] immunes [illegible]

[illegible]

is non nisi Daemon esse [illegible] unum [illegible] omnium rerum initium in quo [illegible]

veritatis continens [illegible] inventa [illegible]

[illegible]

[illegible] Britani ex optimis fontibus [illegible] hac de re scribunt. Hi cap. xi ostendunt [illegible]

[illegible] veritatem [illegible]

[illegible]

[illegible] Choodd, eadem [illegible] spiritum dictum [illegible]

[illegible] amonen, quem, ut hamdei [illegible] perpetuo [illegible]

[illegible]

[illegible] coheternos fuisse, verum scriptores [illegible] ejus [illegible] verum [illegible]

[illegible] affirmant [illegible]

[illegible] ille [illegible] et lux et tenebrae [illegible]

"extitent. [illegible] dum [illegible]

"interitu [illegible] sunt [illegible] sua [illegible] [illegible] [illegible] non

"nulli [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] rebus Horo

"mazi [illegible] et [illegible] [illegible]

Honerin [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] et eum [illegible] [illegible]

ne cum in [illegible] [illegible] [illegible] nomine [illegible] [illegible]

in [illegible] Arimanius [illegible] [illegible] [illegible] omnes [illegible]

[illegible] nomines [illegible] [illegible] [illegible] [illegible]

[illegible] Plutarchi [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] de [illegible] [illegible] [illegible] ibi scribit." [illegible] [illegible] [illegible]

"[illegible] est Arimanium [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]

"Civitatem [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible]

[illegible] et [illegible] [illegible] [illegible]

[illegible]

Arimanii [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] Arimanium [illegible] Zoroastr [illegible]

[illegible] de Persis [illegible]: "qui est melior Deum qui deterior Daemonem [illegible] [illegible]

[illegible] [illegible]

"non quod [illegible] [illegible] Deo [illegible] [illegible] et [illegible] [illegible] hominis [illegible]

[illegible] Zoroastri [illegible] [illegible]

sed [illegible] Dei [illegible] [illegible] consilio et voluntate [illegible]. [illegible]

[illegible] Zoro[illegible]

[illegible] Plutarchus [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible]

[illegible] Leges [illegible]

[illegible] Zoroastr [illegible] [illegible]

[illegible] ... Patris [illegible] ... [illegible] in sua instituta transcripserit. Tum quod addit Zoroastrum quemdam [illegible] ... Deum [illegible] documento est Plutarchum [illegible] ... Zoroaster [illegible] ... et honore [illegible] ... quoddam odio et execratione prosecutus.

[illegible] ... corpus [illegible] ... Zoroastro [illegible] ... doctrina [illegible] ... Plutarchus [illegible] ... Sic de Persis [illegible] Prophetas [illegible] Graeci quos Philosophi [illegible] Ceterum [illegible] illa [illegible] ... Zoroastri [illegible] ... de rebus eorum scriberent.

Nec [illegible] ... doctrina vindicata [illegible] ad plures alias defendendas [illegible] ... vel multitudinis [illegible] principiis [illegible]

Ac Oraculis quidem [illegible] rerum omnium parentem et eundem [illegible] naturam [illegible] ... continet ordine. Dicit enim apud eumdem Plutarchum [illegible] ... de [illegible] ... explicantes [illegible] ... infinitus [illegible] ... principium quoddam [illegible]

[illegible]

re aliquid esse quod res [illegible] nostro [illegible] nullam [illegible] sed [illegible] quam [illegible] sententiam illam [illegible] et locum ambigendi non [illegible] Baileus in articulo de [illegible]

Duo sunt [illegible] primum [illegible] libro ii de [illegible] plus [illegible] reprehendit locum illum Homeri ac duobus Doliis ante Jovis solium collocatis [illegible] nullo [illegible] quam Platone [illegible] non esse [illegible] Quid [illegible] Homerum [illegible] "et Minervam [illegible] fuisse diceret [illegible]" [illegible] [illegible] [illegible] [illegible] non esse [illegible] est in his [illegible] [illegible]

[illegible] toto [illegible] ut docet [illegible] cum sit optimus nihil [illegible] malitiam ipsam [illegible] ne [illegible] et [illegible] doctrina consonat [illegible] [illegible] positionem etiam hominum [illegible] [illegible] mortalibus modo simul [illegible]

[illegible] etiam in [illegible] utilitatem. [illegible] consilio [illegible] Deum non malum sed bonum [illegible].

[illegible] lib. x de [illegible] et [illegible] animum [illegible]

[illegible] non [illegible]

[illegible] duas [illegible]

[illegible] omnis [illegible]

[illegible]

[illegible] ipsum [illegible] de [illegible]

[illegible]

[illegible] generationem [illegible] omnium [illegible]

[illegible] divin[illegible] [illegible] universi [illegible]

[illegible]

[illegible] quoque [illegible] [illegible] totum [illegible]

[illegible] illud [illegible] nihil minus [illegible]

[illegible] principium [illegible] et [illegible] quod [illegible]

[illegible]

[illegible] ubi [illegible]

[illegible] habit in secundam [illegible] vero in unda omnium [illegible] 10 [illegible]

[illegible] conditatium communione esse penitus absolutum. Idque ob absolutam simplicitatem nominat [illegible] unam [illegible] quicumque [illegible]

[illegible]

[illegible] quidem [illegible] sunt [illegible]

[illegible] sunt. Si autem ostenderat singula ab ipso [illegible] ab [illegible] et [illegible] circa omnium regem omnia [illegible] omnia [illegible] ipse omnium [illegible] et intelligeremus [illegible] maxime [illegible] et Deum esse [illegible] effectorem et exemplar et finem. Proinde unum ipsum [illegible] unus essentiam omnem et intellectum [illegible] esse causam [illegible] in VI de Repub. libro atque in Parmenide [illegible] evidenter ostendet. Constat autem idem esse unum atque bonum [illegible] si diversa sint [illegible] esse [illegible] et simplicissimum esse debet et [illegible]. Nihil autem vel unitate simplicius vel melius bonitate [illegible] recte intelligen[illegible] [illegible] et [illegible]

[illegible] cognoscamus [illegible] de Zoroastro [illegible] Zoroastro est tributa [illegible] multa falsa et absurda de [illegible] eorum commentos esse [illegible] Judaeorum et Aegyptiorum, [illegible] tamen his [illegible] esse auctoritatem scriptorum [illegible] de [illegible] est secutus [illegible] multa alia [illegible] nobilis ille historicus Britanus [illegible] ipse maxime commendatus [illegible] solum [illegible] Per[illegible] et [illegible] de Zoroa[illegible] Graecis testibus [illegible] propterea [illegible] quod [illegible] [illegible] ex eodem [illegible] [illegible] Contendit [illegible] ex Zoroastri veterumque [illegible]

[illegible]

[illegible] idemque [illegible] Peripateticos et Stoicos de iisdem [illegible]

[illegible] Rerum et altera ... independentia [illegible]

[illegible]

... Plutarchi ... [illegible]

... Graeci intelle[x]erint aut crediderint sed quid de Pitagorae ... [illegible]

... Buteus ... Arimanium ... [illegible]

... Deus ... [illegible]

... Arimanium ... non posse malo,

... vestigium reperitur, sed simpliciter ... in Mundo ...

... in eadem Plutarch[i] ... [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Felix [illegible]

una, ut se videretur quidem [illegible], verum tamen nemo [illegible] tibi [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] fuisse [illegible] errorem humani generis [illegible]

Ceterum nec [illegible] cum Hæresim [illegible]. [illegible]

[illegible]

[illegible] prætendunt, [illegible] Manichæi [illegible] Provincias [illegible] nulla Hæresi minus mirandum tam late serpere et dominari potuisse. Hoc enim [illegible] religiosi [illegible] [illegible] omnes errores [illegible] que [illegible] Hereticus [illegible] [illegible] omnes [illegible] errores sed [illegible] [illegible] [illegible] videatur, quorum illud [illegible] Deum malum [illegible] autem bonum [illegible] [illegible] [illegible] [illegible] [illegible] convelli posse non dubitat [illegible]. Sed [illegible]

[illegible] et expositam rationem [illegible] opinionem de [illegible] malo [illegible] vero toti mundi ex rebus [illegible] hominum [illegible] rerum universitatem [illegible] cum [illegible] consentire. Nec [illegible] populorum auctoritate [illegible] etenim si causa mali esset non [illegible] quae etiam [illegible] eundem volunt [illegible] ne omnino [illegible] et naturae malorum tam facile cognoscere videbitur cum de providentia [illegible] et [illegible] est [illegible] ac [illegible] loci relinquatur [illegible] Bailei, etc.

[illegible]

[illegible]

[illegible] praetermissis [illegible] ex [illegible]

[illegible] possunt [illegible]

[illegible]

[illegible] bonum [illegible] malum [illegible]

[illegible]

[illegible]

[illegible]

[illegible] bona sunt [illegible]

[illegible] Deum bonum esse [illegible] eamdem [illegible]

[illegible]

[illegible]

[illegible]

[illegible] voluntatem non [illegible]

[illegible]

[illegible] bonum [illegible]

[illegible] et [illegible]

[illegible] potestate [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] mala [illegible] homines [illegible]

[illegible]

[illegible]

[illegible] bonum [illegible]

[illegible]

[illegible] malum [illegible]

[illegible]

[illegible] non esse malum. A

[illegible]

[illegible] omnia [illegible] [illegible] idem [illegible]

[illegible]

[illegible]

[illegible]

[illegible] Dei [illegible] [illegible]

non necessariam [illegible] et providentiam [illegible]. Nam [illegible] [illegible]

[illegible] quod per se et [illegible] bonitati [illegible] sapientia omnipotentia

[illegible] quae [illegible] [illegible] Dei [illegible]

[illegible]

[illegible] est de divinis [illegible]

Num Dei Providentia [illegible] et [illegible]

Dubitas [illegible] de [illegible] nostris [illegible] est [illegible] [illegible]

[illegible] cum hac proxima aetate et in Italia et in [illegible] regionibus

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] dubito [illegible] hic [illegible] sit [illegible]

[illegible] in [illegible] licentia [illegible] mores [illegible] impiis opinioni [illegible]. Sic in

[illegible] cogitationes hujusmodi [illegible] dicere, [illegible] non est Deus, aut si est

[illegible] in excelso". [illegible] dixit [illegible] ut delinquat in semetipso non est timor Dei [illegible]

[illegible] Ad hoc si communem [illegible] imbecillitatem [illegible] cogitatione, quisque [illegible]

[illegible] animi [illegible] [illegible]

mo LXXII [illegible] in re tanti momenti [illegible] cum impios non modo [illegible]

sed etiam [illegible] florentes videret "mei autem pene moti sunt pedes, et effusi sunt gressus mei, [illegible]

[illegible] peccatorum videns". [illegible] multis [illegible] idem [illegible]

[illegible] Omnia vero adversa [illegible] que fortiter ferenda quidquam plus valet quam ad virtutem [illegible] stimulus, [illegible] horrendi [illegible] hiis mundi [illegible] [illegible] rationem [illegible] [illegible]

Que [illegible] [illegible]

Antequam vero ad aggrediamur opere [illegible] [illegible] nostrum [illegible] [illegible] propositum [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] puerilia et nugatoria sunt ut videbimus) ex origine et natura malorum. [illegible] enim [illegible] in [illegible] Deus [illegible] optimus [illegible] rebus humanis nullo malo [illegible] [illegible] horum divisione nosse ut alia naturalia seu physica sint ut dolor mors alia [illegible] ut peccata, singulas partes persequentes imprimis quaedam in universi fabricatione et conformatione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Providentia [illegible] [illegible] [illegible] ut homo in paradiso [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] opposita sequuntur [illegible] [illegible] [illegible] [illegible]

[illegible] Deorum. Sum apud [illegible] [illegible] nostris [illegible] [illegible] imbecillitatem [illegible] [illegible] diu multumque considaranti [illegible] quaedam videtur debere esse [illegible] et [illegible] [illegible] esse Providentiam [illegible] [illegible] nobis [illegible] et explicare necesse sit. [illegible]

Propositio

Dei Providentia Mundus regitur, eaque res optime defendi [illegible]

[illegible]

Dei Providentia [illegible] regitur. [illegible] autem [illegible] res confirmanda [illegible] [illegible] [illegible] esse Deum [illegible] Providentia [illegible] Dei notione quae in animis nostris [illegible] et [illegible] de natura Deorum. [illegible] [illegible] [illegible] nobiscum [illegible] "omnino, et ipsi volunt; quae [illegible] [illegible] notitiam [illegible]" [illegible] natura [illegible] docuit [illegible] [illegible] [illegible] Deum [illegible] nihil [illegible] omnino [illegible] pertinet [illegible] Universi [illegible] Providentiam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] consentio in Providentia quam in [illegible]? quod si [illegible] esse [illegible]

aliquo pauci dissentiant, contra [illegible] [illegible] [illegible] neque enim ... qui ejusmodi omni ætate defuere. Sin autem vocem, non ex universis sed ex plerisque omnium [illegible]

Item quod dicunt etiam sublata Providentia constare religionem, Deumque, nihil omnino colendum propter ejus optimam, præstantemque naturam [illegible] [illegible] religiones evertit [illegible] propositum, [illegible]

[illegible] ... impetrandi causa [illegible] ... quod [illegible] sit [illegible] Deos? cur [illegible] res præsunt? quid debemus [illegible]

[illegible] esse sanctitas, ubi [illegible] non curant? naturam in eo enim [illegible] quod idem dicunt Deo nihil captivi [illegible] minus nihil [illegible]. Ideo [illegible]

[illegible] Hinc primum nihil [illegible] dici potest ea ratione quam idem [illegible] naturam Dei [illegible] esse, negat idem [illegible] [illegible] veritate et [illegible]?" Nam quod negant [illegible] esse vis [illegible] esse [illegible] Deo ut [illegible] universitatis procurationem sustinere [illegible] negaret, quod natura per ipsos quoque præstantissima, ac rebus [illegible] [illegible]

[illegible] contineri debebit quod eadem [illegible] Deus, qua eandem [illegible] [illegible] ... ut crederent verbo [illegible]

[illegible]

ex [illegible] rebus non videat. Namque si Epicurus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] maluisset ne Providentiam quidem oppugnare [illegible] esset verum non minus quam [illegible] [illegible] et legibus et omni sensu confirm[illegible]

[illegible] volunt eum a Deo curari et regi, [illegible] sunt [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] accedere: sin autem [illegible] [illegible] incurrent [illegible]. [illegible] enim vel est praecipua ratione [illegible] [illegible] non videre eadem natura nos admoneri esse Providentiam [illegible] Deum gubernare [illegible] [illegible]. Quae res nobis est tam multis animi impulsionibus significata et [illegible] id non [illegible] ne se ipsum quidem audire videatur. Quid enim dicet praeceptore[illegible] et rationem ab [illegible] [illegible] [illegible] [illegible] studiosissime conservata, ut [illegible] illi [illegible] [illegible] et intimi [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] dolore [illegible] [illegible] [illegible] [illegible] omni humanae [illegible] [illegible] [illegible]: quid pudor quo in [illegible] [illegible] [illegible]? quid pavores [illegible] [illegible] [illegible] [illegible] illa [illegible] domesticae conscientiae furiae [illegible] [illegible] [illegible] [illegible] [illegible]. quid contra illa in [illegible] [illegible] [illegible], et consolatio? non [illegible] [illegible] [illegible] [illegible] testibus [illegible] [illegible] [illegible] si tollis iam non video quid reliquum naturae [illegible] [illegible]

[illegible] [illegible] origine et naturae [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] consilii humani. neque [illegible] se hunc hominem in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sui [illegible] aut propriis publicae [illegible], sed [illegible] [illegible] [illegible], atque [illegible] [illegible] [illegible] [illegible]

tum divitiis [illegible] clares [illegible] servasset, tum [illegible] saepe et mortis [illegible] ex istis mundi laudibus omnes [illegible]

[illegible]

[illegible]

omni alio ac praestantiorem, ut vultis esse, sed minus homunculo inferiorem imbecilliorem ve [illegible]. [illegible] non est

[illegible] [illegible]. Posse enim [illegible] quaerere est [illegible] Quamobrem? [illegible] te [illegible] nihil Deo [illegible]

[illegible]

[illegible] Deo. ergo [illegible] te auctore [illegible]. Maxime [illegible] Nos enim negamus [illegible] eandem [illegible]

[illegible] Deum: [illegible] quidquid accidit mali non magis eius voluntati deprehendum est quam [illegible]

[illegible]

[illegible]. benevolus autem erit si [illegible]? vide ne non magis hic etiam inhumani [illegible]

[illegible]

[illegible]

[illegible] consulere. [illegible] dum in istis rationibus, [illegible] se Epicurei de Deorum, dum [illegible]

[illegible]

[illegible] reddidit [illegible]

Neque vero timendum est ne hac argumentatione [illegible] non tam [illegible] Providentia

[illegible]

[illegible]

[illegible] hanc persuasibili [illegible] et [illegible] et [illegible] et omnia [illegible]

[illegible]

[illegible] se se [illegible] intuerent neque minus [illegible] neque minus incerto [illegible]

[illegible] non desinunt [illegible] et [illegible] omnes [illegible]

[illegible]

[illegible] est denique ostendendum, Providentiam recte constare [illegible] considerem [illegible] evolvere necesse est. Cum enim ex tot rationibus iam allatis atque ex ipsa adversariorum de [illegible]

[illegible]

[illegible] necessaria [illegible] mundum esse [illegible] esse, [illegible]

[illegible] eius [illegible] confirmat. Nam [illegible]

[illegible]

[illegible] impiatà esse dicerent, [illegible] tamen in [illegible]

[illegible] verum [illegible]

[illegible] habenda est. [illegible] quam omnes Philosophi [illegible] et ex duobus [illegible]

[illegible] pro vera habenda sit [illegible] ex communibus [illegible]

[illegible] sed his proximioribus principiis usitato more hominum deducta de [illegible]

[illegible] Si [illegible]

[illegible] Dei notionem in animis [illegible] ergo et Providentiae; neque illam [illegible]

[illegible] Quid [illegible]

[illegible] Deum ipsum esse affirmant [illegible]

[illegible] in Providentia [illegible] Praeterea nihil contra nos [illegible]

[illegible] non valent contra adversarios [illegible] argumentandi forma nihil [illegible]

[illegible]

[illegible] est [illegible] eamdem cogitandi rationem sed [illegible]

[illegible] nostram. neque viae vestrae viae meae, [illegible] sicut exaltatum

[illegible] ita exaltatae sunt viae meae a viis vestris et cogitationes meae a [illegible]

[illegible]

[illegible]

[illegible] Deitatis [illegible]

[illegible]

esse et [illegible] divinorum consiliorum ratione [illegible] nosse [illegible]

Quoniam vero [illegible]

[illegible] sit et [illegible] Deorum [illegible]

[illegible]

[illegible] ab hominibus in [illegible]

[illegible]

[illegible]

[illegible]

... interrogarent ... [illegible]

... que studiis ... [illegible]

... stultã ... [illegible]

... summa religione ... [illegible]

... attinxerit ... [illegible]

... esse superiore ... [illegible]

... e eruditione cum ... [illegible]

... Quid relig... ... rositissimi quos ... [illegible]

... ac pene quaerimonia ... [illegible]

... XX: ut quid in ... [illegible]

... Cap. XII: ... [illegible]

... de Providentia. Postquam ... [illegible]

... hoc ... [illegible]

... quid David indicat ... [illegible]

... Deus ... [illegible]

[illegible] nullus liberos homines [illegible] [illegible] abnuere. Oh [illegible] sententiam et [illegible] [illegible] [illegible]." [illegible] priores [illegible] [illegible] [illegible] [illegible] [illegible] impii in [illegible] [illegible] [illegible]

[illegible] [illegible] ratio [illegible] enim [illegible] [illegible] comprehendi nullo [illegible] [illegible] [illegible] [illegible], aut [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] autem concludunt [illegible] [illegible] Romanos cap. IX. "O homo tu quis es qui respondeas Deo?" et cap. XI. "O altitudo [illegible] [illegible] sapientiæ et scientiæ Dei quam incomprehensibilia sunt judicia ejus et investigabiles [illegible] [illegible] [illegible] [illegible] Domini? aut quis consiliarius ejus fuit?" [illegible] verbis [illegible] [illegible]

[illegible] magna fuerit humanæ et temeritatis et [illegible] [illegible] [illegible] de se [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] verbis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] Nihil vero [illegible] [illegible] [illegible] quod sit obscurius, denique [illegible] rerum ignari sumus [illegible] [illegible] [illegible] quid sit [illegible]. [illegible] Deum non in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nos [illegible] [illegible] duobus [illegible] versiculis: "omnes viæ ejus judicia: judicia Dei abyssus multa". [illegible] [illegible] sunt quid aliud est Providentiam [illegible] ratione defendere quam [illegible] [illegible] [illegible] in [illegible] [illegible]

[illegible] quod ne nonne [illegible] interest [illegible] [illegible] summa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] esse [illegible] [illegible] libere. Alter enim [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible], explanatum [illegible]: "Dixit mihi Deus horum [illegible] [illegible] [illegible] [illegible] in [illegible] cum hominem [illegible] [illegible] Dei [illegible] [illegible] [illegible] [illegible] [illegible] docuit [illegible] [illegible] cohortatur, ut ne plus quærerent, quam [illegible]

[illegible] audivit [illegible] vidi arcana verba quae non licet [illegible]

[illegible] eadem [illegible] audiri [illegible] [illegible]

[illegible]

debent verum earum [illegible]

[illegible] Dei gubernationem [illegible] enim potest dicere [illegible]

[illegible] Dominus [illegible] quod vero [illegible] est

[illegible]

[illegible] volentiores [illegible] Quae cum ita sint mea quidem sententia

[illegible] providentiae rationem afferre conari [illegible]

[illegible] ipse perpetuis exemplis nos edocuit [illegible]

[illegible]

[illegible] Num [illegible]

[illegible]

[illegible] ante arbitror [illegible]

[illegible] vero [illegible]

[illegible]

[illegible]

[illegible] eorum [illegible]

[illegible]

[illegible] et [illegible] et ecce non erat

[illegible]

[illegible] dum [illegible] quomodo facti sunt in desolationem subito

[illegible] ... vero evacuavit" Quod quid aliud est quam docere ... [illegible]

[illegible] ... eo dicit Dom[illegible] ... ratione orandi non posse Verbi incarnationem [illegible]

[illegible] ... eam illud esse hu[ius]modi ... constat tum ex ... auctoritate ... [illegible]

[illegible] ... huius rei in hoc admirationem ... [illegible]

[illegible] ... obiici potest quorundam sententia ... nihil ... [illegible] ... tamen quem nos habemus auctorem ... [illegible] ... more communi divine ... [illegible]

[illegible] ... et D. Thomas et cum [illegible]

[illegible]

[illegible]

monuisent [illegible]

De partes [illegible]

et [illegible]

[illegible] udent [illegible]

[illegible] explic [illegible]

[illegible]

[illegible] Dix [illegible]

[illegible] me in die [illegible]

[illegible]

[illegible]

[illegible] non esse [illegible] rebus [illegible] magnitudine [illegible] optimalem

[illegible] esse constituta [illegible] divinam [illegible]

[illegible] non [illegible] esse [illegible]

[illegible]

[illegible] non [illegible]

[illegible] Deus [illegible] divinae [illegible]

[illegible] Quod [illegible] est [illegible]

[illegible] non [illegible] Deum comprehendi [illegible]

[illegible]

[illegible] Deo [illegible] Deus [illegible]

[illegible] non [illegible]

[illegible]

[illegible] summa Dei [illegible] causa. Idea [illegible]

[illegible] et [illegible] est. [illegible] Dei [illegible] non [illegible]

[illegible] sunt [illegible]

[illegible] esse [illegible]

[illegible]

[illegible] humana [illegible] est [illegible] boni [illegible]

[illegible] est [illegible] mali [illegible] malo [illegible]

[illegible] est [illegible] et [illegible]

[illegible] Deum [illegible] Providentiam [illegible]

[illegible] est [illegible]

[illegible] et [illegible]

[illegible] Deus [illegible]

[illegible] et [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

INSTITUTIONES PHILOSOPHICÆ AD STUDIA THEOLOGICA POTISSIMUM ACCOMODATÆ

AUCTORE

P. D. MARIO CORTINOVIS EX C. R. S. PAULI CONGREGATIONE

UTINI

TOMUS SECUNDUS

Complectens Physicam

MDCCLXXI

[illegible]

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Phisca.

PRÆFATIO

Postea quam trium illarum partium in quas generatim universa distribuitur Philosophia primam quidem quae Animam nostram considerat et Metaphysica vocatur itemque alteram quae Deum contemplatur et Teologia dicitur, satis pro temporis et ingenii nostri ratione pertractavimus ad tertiam tandem veniendum est, quae, cum tota in rerum naturalium perscrutatione versetur Physica vel [illegible] appellatur. Quod aliqui faciunt hoc loco, ut [illegible] inquirant utrum [illegible] haec [illegible], et quod vere [illegible] propositum habeat, ne[illegible] ad nos, arbitror, pertinere amplius [illegible] rem satis [illegible] in [illegible] Dialecticae parte agitavimus ubi tum adversus Pirronios [illegible] negant tum contra Academicos [illegible] cant ejus existentiam invicte ostendimus et naturam totam atque [illegible] apertissime declarabimus. Quod vero [illegible] ad Caelum usque efferant laudibus, solam certam et utilem solam amplectendam [illegible] alii contra ad inferos deprimant maledictis et incertam et inutilem clament et [illegible] repudiandam, ne istud quidem [illegible] est nobis curandum. Cum enim ea sit humanae mentis conditio ut quo pluribus attendit eo minorem ad singula vim habeat ideoque pauca admodum [illegible] intellectu plane valeat comprehendere, [illegible] mirum esse debet [illegible] autem inclinat animus in eam tanquam [illegible] contemplans [illegible] hanc admiratur hanc unice diligat alteras quas ignorat negligit et contemnat. Imbecillitas [illegible] ignorantia ea est quae totum [illegible] efficit [illegible] cum nullum aliud [illegible] remedium esse [illegible] diligentiam et studium [illegible] nulla re magis excitetur quam ipsa rerum pulcritudine atque utilitate declaranda, non sane video cur aliqui in [illegible] tanto labore [illegible] falsam opinionem evellant [illegible] negotio [illegible] phaenomena rerum [illegible] ubi enim pulcritudo, ibi [illegible] utilitas [illegible] naturalis scientiae non verbis [illegible] sed rebus [illegible] Nihil ergo [illegible] hoc sane loco est nobis laborandum [illegible] potius [illegible] quomodo scientia haec, quae tota in expositione rerum [illegible]

est [illegible]

est occupata Ec[illegible] [illegible] viris ejusmodi plerumque [illegible] satis apte convenit. Cui quaestioni [illegible] ego illam quam nonnulli solent afferam responsionem: nihil scilicet [illegible] et sacros non decere quod honestos et [illegible] homines non deceat, multam en[illegible] et ordinis et dignitatis et temporis rationem nobis [illegible] habendam [illegible] existimo. Verum quis est tam iniquus rerum aestimator qui cum sciat quae [illegible] primum quid [illegible] in Philosophia fecerimus, quantumque operam in animi nostri Deique natura contemplanda collocaverimus, si nunc demum ad res Physicas transeamus, ordinis per[illegible] [illegible] [illegible] nos [illegible] [illegible]? quis tam severus et [illegible] censor qui dignitatem [illegible] nostri in eo [illegible] quod [illegible] Deum [illegible] opera manuum ejus consideremus, (Caelum, Terram, Maria) quantum homini [illegible] est [illegible] [illegible] ad ipsius summam et perfectissimi conditoris cognitionem [illegible] emergamus [illegible] semper accedamus? quis denique tam malignus bonorum nostrorum inimicus extitit qui [illegible] Physicorum [illegible] quae nostra haec aetas summo Dei beneficio gaudet usui [illegible], vel eo fructu communi quo felicitas saeculi praecipue continetur privatos vellit? qui naturalem rerum perscrutationem Ecclesiasticis [illegible] negat convenire, is profecto quid ea scientia sit quae Physica dicitur vel [illegible] homines [illegible] Ecclesiastici vocantur, ignorat [illegible]. Neque enim ea de [illegible] [illegible] est [illegible] [illegible] et audis [illegible] [illegible] [illegible] quae [illegible] patuerit: neque ii sumus nos qui [illegible] nostri oblitis res profanas [illegible] [illegible] profanae sunt) profano animo [illegible] tractare velimus, non [illegible] Deus [illegible] sed de maximis [illegible] praecipuis corporum [illegible] [illegible] generalibus et [illegible] particularibus de legibus na[illegible] [illegible] omnibus [illegible] numero pondere et mensura quas Deus [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] rationem [illegible] et [illegible] experimentis [illegible] aut [illegible]. Quod si haec [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] exiguitatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Physicorum [illegible] [illegible] nobis convenire ultro [illegible] [illegible] Sed nihil [illegible] in rebus humanis labor et [illegible] potest? [illegible] minus ingenio [illegible] [illegible] [illegible] [illegible] [illegible] profiteor, quae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intelligere. Itaque ad rem veniamus.

Sed [illegible] [illegible] fundamentis tota haec naturalis scientia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] philosophiae [illegible]

Regula prima

Effectuum naturalium causæ non plures sunt admittendæ, quam quæ et veræ sint, et effectibus explicandis sufficiant.

Hæc regula duas habet partes, quarum singulæ indigent explicatione. Præcipit imprimis veras duntaxat causas in effectuum, seu phænomenorum explicatione esse afferendas; quo nomine non solum commentitiæ, quas existere negatur, excluduntur, sed hypotheticæ etiam, hoc est quæ tantum possunt existere. Non enim ut veræ sint, hoc sufficit, quod possint existere, sed necesse est, ut reapse existere invicta ratiocinatione, experimentis et observationibus accuratissimis demonstretur. Postulat deinde, ut sufficiant effectui, hoc est singulis effectuum partibus explicandis: nisi enim circumstantiarum omnium ratio afferatur, tota causa effectum non afferet [illegible] non plane satisfacit. Præcipit tandem ut cum vera effectus causa experimentis fuerit detecta, reliquæ omnes quæ non plane sufficiant, rejiciantur. Quod enim [illegible] natura quæ simplicissima est in suis operationibus, una causa contenta est: "natura profecto, ut est commune proloquium, nihil agit frustra, itemque entia non sunt multiplicanda sine necessitate, nec fieri debet per plura, quod fieri potest per pauciora."

Regula secunda

Effectuum naturalium ejusdem generis eædem sunt causæ.

Regula hæc secunda, quæ unum et idem est cum analogia naturæ, de qua egimus in Dialectica, vim suam mutuatur [illegible] Si enim effectuum naturalium ejusdem generis [illegible] non essent [illegible] plures eorumdem effectuum causæ essent admittendæ, quam necessariæ sint, quod est contra [illegible] regulæ [illegible] naturam simplicem in suis operationibus [illegible]. Effectus ergo ejusdem generis ex iisdem omnino causis repetenda, sive ex iisdem effectibus eædem causæ sunt arguendæ. Sic [illegible] cum idem [illegible] in hominibus [illegible] propter eamdem corporis structuram [illegible] observationibus, eidem causæ [illegible] spiritus reciprocationi, et motui [illegible] hoc est, contractionis et dilatationis cordis. Pari ratione nos videmus [illegible] ex lampade accensa tam ex Solis radio intromisso totum hoc illustrari [illegible] et merito concludimus [illegible] illa lucis causam [illegible] est hujus regulæ usus; sed cavendum est ne nos in errorem inducat [illegible] est tam proclive, quam credere [illegible] effectus [illegible] reperiuntur.

Regula tertia

Qualitates quæ [illegible] omnibus corporibus [illegible] experimenta [illegible] licet [illegible] remotio vel decremento [illegible] universalibus corporum qualitatibus haberi debent.

Adeo necessarium est Ph[illegible] hujus regulæ fundamentum, ut si illud ejicias tot[illegible] corruit, nihil enim reliquum est [illegible] de [illegible] posses certo affirmare. Quomodo enim [illegible] omnem dubitationem est corpora esse extensa [illegible] mobilia omnia nisi quia has qualitates in omnibus corporibus in quibus experimenta [illegible] licet easdem [illegible] esse, neque augeri [illegible] neque minui neque intendi [illegible] posse observatum est. [illegible] atque [illegible] corporum qualitatibus [illegible] non essent habenæ. Item ergo [illegible] pars omnia eventum habentes [illegible] minor [illegible] qualitates quæ differentiam faciunt, nunquam eæ esse poterunt quæ eventia [illegible] constituunt. Quare si [illegible] d[illegible] qualitates quæ eventiales sunt et universales. Neque [illegible] hæc ratio valet si qualitates [illegible] decrescant certa aliqua lege, cujusmodi sunt gravitas et attractio [illegible] corporibus mento non universali corporum [illegible] [illegible] ex est necessario [illegible] [illegible] certam distantiam [illegible] calor et lux [illegible] modo adesse modo abesse [illegible] et modo [illegible] modo deficere [illegible] necessitate quæ convicat experimentis [illegible]

Regula quarta

In Philosophia experimentali propositiones ex Phænomenis [illegible] per [illegible] [illegible] Phænomena [illegible] aut accuratiores reddantur aut exceptionibus obnoxiæ.

[illegible] Ne [illegible] Physicis tractandis [illegible] methodo synthetica [illegible] quæ ad sensus [illegible] [illegible] duntaxat [illegible] [illegible] Phænomena [illegible] quas in Physica firma esse volumus, quæ argumentandi ratio methodus analithica dicitur. Syntheticæ autem [illegible]

hypo-
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hyppotenibus uteter, quę nihil aliud sunt quam mera ingenii figmenta [illegible] pęne [illegible] ubi [illegible] dehiscit, nec potest prope. Quid enim ea valet in Physica [illegible] debet [illegible] regulis auctoritatem quo ergo plura fuerint observata Phenomena quo accuratius facta experimenta eo major inductionis erit probabilitas. Sed de hac regula dicta esse putandum est ea omnia quę de usu hypotheseon in Dialectica diximus. Quare diutius in hac non immorabimur.

Hisce quatuor statutis philosophandi regulis earumque necessitate atque utilitate [illegible] videndum jam est quale talibus fundamentis superstrui possit ędificium. [illegible] in [illegible] hac tractatione et [illegible] Philosophorum imitantes exemplum [illegible] ad veritatis inquisitionem per iter naturę tenebricosum et dubium progredi cupimus has semper prę oculis tam quam sidus aliquod, et lumen, regulas habeamus, has observemus, has duces sequamur in omnibus. Hac itaque mente ad [illegible] veniamus et corporis naturam generalem inquiramus, ut [illegible] ordo [illegible] consideremus.

Ex Physica generali

Quęstio prima

De corporis essentia

Tria omnino sunt nobis ad Physicam generalem ingredientibus, vel in ipso limine inquirenda [illegible] sunt occurrere. Primum nempe utrum corpus, quod considerationi subjicitur, revera existat quęnam sit deinde ejus substantia, quęnam denique essentia. Quod ad primum pertinet cum nobis extra omnem dubitationem sit, scientiam Physicam existere, [illegible] demonstravimus, jam illud quoque esse debet existere corpora [illegible] sunt [illegible] scientię [illegible], adeoque nulla de hoc potest esse nobis ulterius quęstio. Alterum autem de substantia quę res omnem sensuum vim et facultatem [illegible] [illegible] idearum abstractarum in Dialectica [illegible] ita tractavimus ut nihil [illegible] [illegible] [illegible] examen [illegible] superest quęnam sit essentia quod jam agredimur et merito [illegible] cum enim omnis disputatio de corpore futura sit nihil [illegible] [illegible] est [illegible] debet a definitione exordium [illegible] ut intelligatur quid sit de quo disputatur. Verum in ea statuenda non conveniunt Philosophi [illegible] Renatus Cartesius et qui eum sequuntur, inter quos Rohaultius essentiam corporis in simplici extensione

seu lon-

seu triplici in longum, latum, et profundum dimensione positam esse volunt, ad potissimum [illegible] quam [illegible] ante reliquas universales corporum proprietates [illegible] considerat [illegible] nec [illegible] concipiatur reliqua corporis [illegible] contra [illegible] videbatur multum interesse [illegible] naturam corporis Physici et [illegible] corporis Mathematici neque corpus Physicum [illegible] esse [illegible] extensione [illegible] impenetrabilitate corporis Physici essentiam [illegible] et [illegible] sententiae non [illegible] habuit impugnatores. Peripatetici demum cum non satis sibi viderentur [illegible] siderare quid corpus esset maluerunt definire quid non sit [illegible] [illegible] in [illegible] penetrabilitatis [illegible] idest in extensione et impenetrabilitate radicali. Harum omnium opinionum [illegible] [illegible] nobis expendenda sunt, et videamus quid nobis ipsis sit denique statuendum. Erit itaque

Propositio prima

Corporis essentia non est ponenda in simplici extensione seu in triplici [illegible] et [illegible] dimensione

P° Essentia [illegible] communem Philosophorum [illegible] intelligitur [illegible] illud quod est et differt ab [illegible] quod ipsum non est sive ut brevius et planius essentia est id [illegible] habetur id de quo quaeritur. Atqui posita simplici extensione non habetur corpus de quo quaerimus [illegible] corporis non est ponenda in simplici extensione. Major per se patet. P min. Simplex extensio [illegible] Mathematico [illegible] in Mathematico corpore non habetur [illegible] [illegible] ergo [illegible] extensione non [illegible] [illegible] negari [illegible] Quomodo [illegible] corpus Ma[illegible] [illegible] Geometra [illegible] haberet extensionem [illegible] partes extra partes, [illegible] considerare possunt quemadmodum [illegible] corpus Mathematicum [illegible] latum et profundum per se considerabit? Potest ergo simplex extensio per se con[illegible] [illegible] essentiae [illegible] essentia corporis Phy[illegible] repraesentant quod negant Cartesiani. Quare [illegible] extensione non concipitur neque adeo est [illegible] si extensio esset materiae essentia [illegible] materiae [illegible] in [illegible] esse [illegible] [illegible] sunt de [illegible] sequeretur [illegible] materiam [illegible] [illegible] natura [illegible] materiam [illegible] extensionem

maximum profecto debet intercedere discrimen inter hunc et corpus Physicum adeoque aperte constare simplicem extensionem unum et idem non esse cum Physico corpore [illegible] idem est ac dicere, in illa positam non esse hujus essentiam, quod erat probandum.

Obrcj. 3tio. Si in simplici extensione posita non est corporis essentia, [illegible] esse quod possemus ideam extensionis separare ab idea materiæ, sed id non possumus, ergo etc. P. min. verbis Rohaultii: "ubicumque "extensionem nos conspicere concipimus necesse continuo etiam materiæ idea, quemadmodum cum figuræ tribus "lineis terminatæ imaginem non amplius animo concipimus [illegible], stat trianguli idea."

Rsp. con. maj. neg. min. Ad cujus probationem [illegible] verum quidem esse, quod ubicumque extensionem non concipimus, per continuo etiam [illegible] sed [illegible] etiam hoc ad rem nostram non facere [illegible] sario probandum incumbat nobis non [illegible] ideam extensionis separare ab idea materiæ, nec [illegible] ideam materiæ, [illegible] extensionem non concipimus, sed nos non posse concipere extensionem ubi materia [illegible]. Quo si deduxet eam absolutam distinctionem non possumus concipere extensionem materiæ, [illegible] non possumus concipere extensionem abstractam et Matematicam nego. Demonstratum enim est ideam extensionis Matematicæ [illegible] existere [illegible] simul existere debeat materiæ idea. Quare Rohaultius id pro vero [illegible] quod est [illegible] rem nempe non posse existere sine materia id quod exprimit [illegible] extensione non [illegible] existere, [illegible] hoc [illegible] que extensionem non amplius in "cipimus necesse continuo etiam materiæ idea." Hanc eamdem magni Philosophi illustrationem [illegible] in confirmationem [illegible]. Nam [illegible] figuræ tribus lineis terminatæ imaginem animo [illegible] concipimus [illegible] habere trianguli ideam, et [illegible] quia essentia ideæ [illegible] est [illegible] figuræ tribus lineis terminatæ; sed non ita se res habet in casu nostro. Licet enim [illegible] Physicum non concipiam, Matematicum possumus [illegible] extensionem [illegible] demonstravimus. Essentia ergo corporis Matematici est [illegible] [illegible] quemadmodum essentia trianguli [illegible] tribus lineis [illegible]. Quare [illegible] nostram propositionem [illegible] quod est inter corpus Physicum et Matematicum quod non videns adversarius, et idcirco res ista confunduntur.

Obj. [illegible] mobilitatem [illegible] nequidquam, [illegible] materiæ [illegible] Quoniam [illegible] extensionem esse id quod materiæ essentiam constituit

Rñdeo, et primo quidem ex eo quod extensionem impenetrabilitatem mobilitatem ad materiam necessario pertinere [illegible] [illegible] unum ex his materiæ essentiam constituere quemadmodum si tres lineas (ut [illegible] utar exemplo) ad triangulum [illegible] requiri [illegible] concipias et dicas unam ex his trianguli essentiam [illegible] concludendum ergo fuisset potius ex tribus illis [illegible] simul sumptis essentiam corporis constitui. [illegible] deinde suffragatur quod extensio ante reliqua [illegible] concipiatur illaque omnia [illegible] corpori [illegible] [illegible] [illegible] extensione [illegible] hoc valeret [illegible] [illegible] evidens esset extensionem esse materiæ essentiam [illegible] [illegible] existentia [illegible] omnes proprietates [illegible] [illegible] existentiam esse materiæ essentiam. Quis [illegible] [illegible] [illegible] [illegible] [illegible] concipiatur et sine qua reliquæ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Sed [illegible] nobis est quod [illegible] extensio [illegible] per se concipi quod [illegible] [illegible] [illegible] [illegible] nequeunt cum [illegible] Physicum cum Mathematico [illegible]

Objiciés tertio [illegible] [illegible] [illegible] extensio [illegible] [illegible] habere essentia corporis est; quia extensio [illegible] [illegible] concipitur [illegible] [illegible] [illegible] [illegible] illa non est merus modus hoc non est merum [illegible] ergo ratio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] essentia corporis nulla est. Maior [illegible] [illegible] ex dictis [illegible] [illegible] Probatur min. Si extensio merus esset modus ab ipsa materia vel ab aliqua alia creata natura pende[ret] [illegible] [illegible] [illegible] [illegible] lumine naturali cognitionem nostram [illegible] [illegible] exten[sionem] [illegible] [illegible] creata natura [illegible] at eam [illegible] [illegible] eandem ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Ex quo [illegible] [illegible] eam a re [illegible] creata [illegible] [illegible] non [illegible] [illegible] consequens [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Quod [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] merum [illegible] [illegible] [illegible] [illegible] extensionem addimus non modum sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ergo ex[tensio] [illegible] [illegible] substantia [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] essentia corporis [illegible] extensione tota essentia adimitur. Extensio ergo etc.

Rñdeo dist. maj. Ratio est quia extensio velut modus concipitur [illegible] [illegible] [illegible] [illegible] velut modus [illegible] mathematici [illegible] [illegible] extensionis Physicæ [illegible] [illegible] nego. Si enim dicimus extensionem [illegible] [illegible] [illegible] corpora [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Physicam sed [illegible] ab eo [illegible] [illegible] exhibet Mathematicus [illegible] [illegible] essentiam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] extensionem sed [illegible] Physicam et [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible]

ut

ut ita dicam, Matematicę modificationis. Quare si volunt adversarii, essentiam corporis in [illegible] esse non in simplici extensione sed in extensione cum impenetrabilitate et mobilitate, in [illegible] non est non in extensione considerata quatenus est extensio sed in extensione quatenus est corpus extensum nos magnopere repugnamus quis enim negaverit essentiam corporis [illegible] esse in corpore ipso? si autem volunt [illegible] ponendam esse essentiam corporis quod vere et proprie venit nomine extensionis ex eo nempe quod habet partes extra partes. cum hoc nihil aliud sit quam essentia corporis Matematici, seu merus modus nunquam nec profecto essentiam constituet corporis Physici. Hinc patet quomodo distinguenda sit vel etiam [illegible] ad [illegible] distinctionem ad majorem negatalia sit minor propositio. Constat siquidem, et merum modum esse extensionem quę non inhęret corpori Physico veluti ad corpus Physicum et merum subiectum [illegible] modo esse corpus Physicum quod Matematicam extensionem non sustinet veluti sed [illegible] extensionem Matematicam. [illegible] merum modum [illegible] debere ab ipsa materia vel ab aliqua alia creata natura pendere, cujus materiei vel creatę naturę nullam haberemus notionem quę ideam ipsius extensionis precedat. Nam cum merus iste modus Matematicus proprius sit, et abstractus, et ut ita dicam rationalis, ab ipsa mente et a vi abstrahendi et ratiocinandi debet pendere non a materia aut alia qualibet creata natura. [illegible] autem cum homo habet ideas [illegible] comparandi tum per sensus tum per abstractionem a sensibus, potuit et Physicam extensionem corpori inhęrentem cognoscere et Matematicam a corpore abstractam [illegible] considerare [illegible] utraque [illegible] verum et proprium haberet essentiam neque altera cum altera confunderetur. [illegible] ergo extensionem [illegible] post nihilum [illegible] si concipiamus prout simplex est et abstracta non ea est in qua [illegible] [illegible] si autem concipiamus quatenus cum cęteris [illegible] [illegible] de hac non est quęstio. Nihil ergo ne ex hoc quidem contra nostram [illegible]

[illegible] extensio in longum latum et profundum non [illegible] modi corporis sed [illegible] rei seu substantię [illegible] Nam [illegible] subiectum cui inhęreat ergo vera et propria substantia erit et res ea, de qua quęritur, nempe essentia corporis. Et [illegible] modus figura et cęteri corporis modi seu accidentia [illegible] non [illegible] subiectum [illegible] in eo [illegible] [illegible] intelligentur [illegible] in extensione essent. Ergo extensio simplex [illegible] corporis essentia

[illegible] eadem [illegible] difficultatem [illegible] sed [illegible] triplex dimensio non [illegible] modi [illegible] sed [illegible]

non cons

non continet [illegible] Physicum et realem substantiam seu corpus ipsum esse debere. Licet enim idea [illegible] sine relatione ad subiectum Physicum concipiatur, non tamen sola et sine relatione concipitur ad subiectum Mathematicum. Quare [illegible] nomine se student valent aggravare, eo quod per se [illegible] intelligatur, non adver[illegible] [illegible] eo nomine non alterius sed sui generis substantiam intelligi; hoc est Mathematicam non Physicam. Negamus [illegible] relationem ad subiectum, quod est in idea Physicae extensionis et compositae; [illegible] relatione ad subiectum quod est in idea extensionis abstractae et simplicis. Quatenus ergo simplex extensio essentia est corporis Mathematici [illegible] Mathematicum [illegible] subiectum est [illegible] cum suum totum suum existendi modum refert idea ad se ipsum. Res [illegible] exemplo illo quod afferunt adversarii. Motus, figura et [illegible] non [illegible] modi [illegible] accidentia vocantur? nempe [illegible] quatenus [illegible] est [illegible] et ab eo separari non intelliguntur ergo [illegible] impenetrabilitas et mobilitas quae extensionis, quatenus extensio est, adversae et ab ea separari posse intelliguntur, [illegible] modi et accidentia sunt relate ad ipsam extensionis essentiam. Ergo in essentia extensionis non [illegible] impenetrabilitas [illegible] mobilitas essentia, quod adver[illegible] esse demonstrandum, ut nostram everterent propositionem.

Ex his [illegible] dicta sunt hactenus [illegible] appareat totum [illegible] [illegible] tensio simplex, vacua, Mathematica, et impenetrabilis [illegible] subsistere et subsistat sine ullo corpore [illegible] [illegible] extensio sola non corpus Physicum [illegible]. Quae veritas adeo perspecta fuit et explorata [illegible] [illegible] praestantissimo Philosopho [illegible] contra [illegible] [illegible] essentiam corporis [illegible] sunt [illegible] impenetrabilitate. Cum enim Epicurum et Lucretium secutus universum seu naturam rerum in corpus [illegible] inane partitus sit, corpus [illegible] [illegible] [illegible] [illegible] motus [illegible] [illegible] [illegible] [illegible] resistentiae [illegible] [illegible] actioni, passionis [illegible] cujus [illegible] ergo in [illegible] esse essentiam corporis Physici [illegible] ab [illegible] corpore Mathematico, quod in nihil aliud sit quam actualis impenetrabilitas [illegible] Gassendum [illegible] [illegible] [illegible] [illegible] praeditum [illegible] actioni [illegible] [illegible] nobis ne haec quidem satis placeat corporis essentiae definitio [illegible] de causis quas ut afferamus sit

Propositio [illegible]

Essentia corporis non est ponenda in actuali impenetrabilitate

Prob. Ut essentia corporis Physici in actuali impenetrabilitate ponenda sit necesse est ut eadem impenetrabilitas soli Physico corpori conveniat et necessario absolute conveniat [illegible] soli conveni[illegible]

neque necessario absolutē ergo etc. Major patet ex ipsa essentiæ defini[illegible] bene [illegible] Prob. minoris prima pars, quod scilicet non conveniat soli Physico corpori. Actualis impenetrabilitas definitur actus occupandi locum cum exclusione alterius, sed hic actus convenit etiam spatio vacuo seu simplici extensioni in longum, latum et profundum pes enim cubicus v. g. spatii inanis occupat totum locum pedi [illegible] excludit pedem item cubicum alterum spatii proxime sequentis et quemlibet aliam inanis [illegible] ergo impenetrabilitas actualis prout talis est non soli convenit corpori Physico quæ prima pars erat minoris probandæ. Prob. minoris altera pars nempe non absolute necessario convenit. Si absolute necessario conveniret, nunquam posset corpus ne divinitus quidem actuali impenetrabilitate spoliari, cum Deus nequeat ut dicimus rerum essentias destruere atqui Teologis omnibus persuasum est non modo corpus posse ex [illegible] lari, sed etiam spoliatum fuisse dum Christus Dominus in lucem prodiit illæsa Virginea uteri integritate, et ut [illegible] lapide, et [illegible] ad discipulos ingressus est ergo actualis impenetrabilitas non absolute necessario convenit corpori Physico quod erat secundam probandum. Corporis ergo Physici essentia in actuali impenetrabilitate non est ponenda.

Obies contra primam probationem alteram [illegible] pes cubicus spatii inanis non potest ingredi [illegible] cubicum spatii inanis, non ideo fit quod hic occupans locum vi aut virtute aliqua a se [illegible] excludat non enim hic potest occupare locum cum ipse locus sit neque alium a suo loco excludere, cum nullus conatum faciat ut ingrediatur [illegible] patiatur ut additum [illegible]. Quare [illegible] quia repugnat, atque duo pedes [illegible] unus pes fiant, et quod duo loci unus locus. Sed non ita res est in actuali impenetrabilitate ad corpus Physicum pertinentis. Potest enim pes cubicus corporis Physici pedem cubicum ingredi [illegible] quia possunt quæ duo sunt in diverso genere unum fieri ex duobus compositum [illegible] [illegible] subitantiæ, et alter per [illegible] modo [illegible] Non potest autem [illegible] corporis Physici pedem cubicum alium ejusdem generis ingredi non quia locus quantum pes cubicus postulat non adsit, sed quia vis quædam inest alterutri qua alter alteri resistit quantum alterum in alterum [illegible] ergo hujus vis ponenda est essentia impenetrabilitatis adeoque corporis Physici.

Resp. et primum quidem [illegible] quid nomine hujus vis, resistentiæ, seu repugnantiæ intelligi volunt. Si impenetrabilitatem actualem, quatenus definitur actus occupandi locum cum exclusione alterius, jam idem est actus quo pes cubicus vacuus pedi cubico vacuo resistit, atque [illegible] corpus

Phy:

Physicum corpori Ph[illegible] resultat eadem ergo vis, eadem resistentia, seu repugnantia quare si eadem utro[bi]que valet ratio. Si autem aliud quidam intelligunt, peto quidnam istud sit? vel enim est aliquid ad so[lam] impenetrabilitatis [illegible] pertinens, vel aliquid cum ceteris proprietatibus conjunctum, si primum, ergo [illegible] impenetrabilitas actualis aliter [illegible] locum cum exclusione alterius qui pro[illegible] est etiam externalis vis, si secundum ergo non in actuali impenetrabilitate tantum, sed in omnibus simul sumptis communis [illegible] posita est essentia ejus. Quare licet dicamus impenetrabilitatem seu vim qua per cubicum spatium [illegible] a suo loco excludit alium pedem cubicum [illegible] spatii esse generis diversi ab ea, qua corpus Physicum aliud Physicum corpus excludit, cum tamen utraque ge[nere] in eo conveniat, in quo posita est essentia impenetrabilitatis, nempe ut se invicem excludant, sem[per] stabit impenetrabilitatem, pro ut talis est non soli convenire corpori Physico, adeoque non ejus [illegible] essentiam.

Verum difficultates ejusmodi, quae nihil afferunt praeter verborum [illegible] [illegible] hujus aetatis in qua tanta adest rerum soliditarum [illegible]. Sinamus ergo eos quaerere nodum in scirpo, quos ea inquisitio delectat, nobis nondum [illegible] ut in hac [illegible] [illegible] [illegible] licet veluti [illegible], ne sit cognoscere quam infirmis argumentis nostrae oppugnetur propositio.

Quod secundo loco afferunt adversus secundam probationem partem totum pertinet ad explicandum, quomodo posita essentia corporis in actuali impenetrabilitate, [illegible] Deus et ea miracula patrare, et impenetrabilitatem tueri, quas explicationes omnes si ad unum summum revocare vellemus, id demum dicere cogeremur, ut quodlibet corpus esse putemus [illegible] gradus quos corpus [illegible] in [illegible], ut quamlibet materiae particulam [illegible] [illegible] esse ut Deus non corporum naturam, sed [illegible] tantum et hanc secundum aliquem respectum [illegible] mutando potuit efficere ut corpora [illegible] [illegible] [illegible] noster accurate ea ratione [illegible] non [illegible] tam [illegible] Verum [illegible] intelligit, quandam ex hac explicatione [illegible] Dei [illegible] [illegible] [illegible] [illegible] majestati tum maxime a [illegible] optimorum [illegible] [illegible] abhorrere [illegible] ergo est, ut id teneamus [illegible] non posse verum essentiae [illegible] [illegible] autem multa [illegible] humana ratio seu Philosophia non [illegible] potest [illegible] [illegible] tota ratio [illegible] [illegible] explicant adversarii [illegible] [illegible] nostra constabit [illegible] nempe corpora [illegible] non posse impenetrabilitate.

pia in ea posita sit eorum essentia, quae impenetrabilitate utique spoliata fuisse contendunt Theologi neque absolute negari possunt Philosophi.

Superest nunc ut videamus, quid sibi vellint ii, qui in naturali impenetrabilitatis exigentia, idest in extensione et impenetrabilitate radicali [illegible] essentiam reponunt; quorum doctrina cum in verbis potius quam in re [illegible] sita sit, prout ab ipsis exponitur, a nobis quoque exponetur, ne immutatione verborum, si quid fragii in ea est, ea nos detrahere videamur. Consulunt itaque Peripateticis recentiores [illegible] Ph[illegible] cum ita [illegible] debere ut [illegible] partes extra [illegible] partes, sed [illegible] sive virtute tantum esse distinctas: "hae partes entitative nominantur: eisque ratione [illegible] com[illegible]petere dicitur externio, sed tantum ratione [illegible] [illegible] [illegible] radicaliter et remote semper exigunt.

"Adeo ut secundo loco [illegible] debeat quantitas, [illegible] quam corpus Physicum partes habet extra partes,
"ut loquuntur, sive partes quarum aliae extra alias sunt collocatae. Duplici autem modo partes aliae extra
"alias poni dicuntur, nimirum vel in ordine ad se tantum vel etiam in ordine ad Locum. Pro-
"ri ratione scilicet in ordine ad se tantum non in ordine ad Locum partes aliae extra alias nomi-
"nantur per quantitatem internam. Qua ratione dicunt vulgo Christi Domini corpus esse in Eucharistia.
"Nam etiam [illegible] actualem [illegible] extensionem non habeat [illegible] locum occupat, eam tamen proxime exi-
"git et partes extra partes sic habet ordinatas ut collum conjungatur capiti, non pedibus etc.
"Ea positio partium extra partes in ordine ad se tantum dicitur esse effectus formalis primarius
"quantitatis [illegible] [illegible] separabiles [illegible] Ut corpus proxime exigit extensionem actualem,
"sive positionem partium extra partes in ordine ad locum [illegible] [illegible] natam esse actu
"extendi. Posteriori modo scilicet [illegible] ad locum corpus habet partes extra partes per quantitatem
"externam, quae actu [illegible] [illegible] et [illegible] [illegible] Eadem [illegible] partium extra partes posi[tio in]
ordine ad locum dicitur effectus formalis [illegible] quantitatis; proindeque ab ipsa separabilis.
"Nam velut axioma receptum est in scholis effectum formalem primarium formae ab ea forma separari
non posse [illegible] [illegible]. Itaque secundum hanc opinionem [illegible] [illegible] et radica-
"[illegible] [illegible] dicuntur [illegible] [illegible] [illegible] per quantitatem internam habet extensionem ap-
"[illegible] [illegible] [illegible]. Sed corpus non est ex natura sua extensum actualiter; nisi an-
"tea [illegible] impenetrabilitas actualis ad eius essentiam non pertinet, cum omne corpus possit ab alio corpore
"saltem supernaturaliter penetrari [illegible] [illegible] [illegible] [illegible] [illegible] [illegible],

"remanente durabilis extensione [illegible] et internae ut dictum est." Caetera Burcherus [illegible]

Hæc [illegible] est [illegible] Per [illegible], seu Scholasticorum doctrina, quæ cum per naturalem exigen[illegible] impenetrabilitatis [illegible] quod non est corpus, quum quid sit rejiciat, merito negamus in eo ponendam esse essentiam corporis. Quare sit

Propositio tertia

Essentia corporis non est ponenda in [illegible]

[illegible] et extensionis exigentia

Prob. Essentia corporis ponenda est in eo quo posito habetur corpus; sed posita exigentia extensionis, impenetrabilitatis etc. corpus non habetur, ergo etc. Major est inter axiomata. Prob. min. Posita exigentia v. g. extensionis, habetur per ipsam effectus formalis primarius quantitatis et effectus formalis secundarius; sed neque effectus formalis primarius neque secundarius est ipsum corpus, ergo posita exigentia extensionis corpus non habetur. Effectus enim formalis primarius [illegible] aliud est, quam quod partes sint extra alias partes in ordine ad se tantum non in ordine ad locum. Verum quid hoc vel est? non corpus sane, nam, ut [illegible] "corpus intelligi sine loco non potest." Sed neque effectus formalis secundarius est ipsum corpus, cum hic positionem tantum importet partium extra partes in ordine ad locum [illegible] non [illegible] extensionem, ut [illegible] ostendimus. Verum demus, effectus formales primarium et [illegible] corpus constituere [illegible] ideo constituet exigentiam ipsam corporis essentiam? non mehercule, nisi forte idem potest esse et corpus simul et non corpus. Necesse enim esset ut ea exigentia, quæ [illegible] est respectu primarii et secundarii effectus, ea ipsa, inquam, [illegible] effectus [illegible] respectu effectuum in quibus posita esse dicitur corporis essentia, [illegible] exigentia [illegible] corporis essentia est. Sed omnia hæc [illegible] traducantur [illegible] est. Quid enim [illegible] est hæc quam exigentiam vocamus? nam id [illegible] profecto non est, in ipsa statuendam [illegible] corporis nisi [illegible] constet quid exigentia sit. Quid ergo est? non extensio, non soliditas, non impenetrabilitas, non [illegible] denique ipsum, de quo quæritur est, nihil. Quid [illegible] id quod hæc omnia exigit vel saltem hæc omnia exigendi. Quid est hoc vel [illegible]? non [illegible] neque [illegible]. Quid igitur, inquam? [illegible] verum [illegible] positio habeatur corpus et in eo corporis essentia [illegible] non est corpus. [illegible] definitio [illegible] interrogatus, quid sit corpus [illegible]

[illegible] non est extensum quod non est impenetrabile, quod non est mobile vel tale exigit esse? [illegible] hoc esset dicere potius quid non sit, quam quid sit? et quod non est corpus pro corporis [illegible] habere? atqui ita loquuntur qui corporis essentiam in actuali impenetrabilitatis et extensionis exigentia ponendam volunt. Di[illegible] enim de ea idipsum quod de materia prima, eam nempe esse id quod neque est quid neque quale, neque quantum, neque aliquid eorum quibus ens determinatur. At philosophantur ne an edunt voces sine mente? si enim hæc definitio [illegible] fortasse materiæ primæ, quam per se solam et sine forma concipiunt, non con[illegible] [illegible] corpori, cui ita forma inhæret, ut si absque ea concipiatur corpus omnino non sit. Licet ergo effectum formalem primarium, et secundarium quantitati [illegible] ideæ, quam exigentiam vocant, non tamen [illegible] essentia corporis [illegible] ponere, quin simul dicamus, quum est corpus, et non corpus, [illegible] in negatione attributorum corporis positam esse essentiam, quod eumque utrumque pugnat. Falsa ergo est definitio essentiæ corporis, quæ in actuali exigentia posita est.

[illegible] de essentia corporis ex[illegible] definitionibus atque repudiatis, nostra jam est declaranda opinio. Nostra, inquam opinio, namque fateor in hac re nullam satis auctoritatem afferri posse definitionis [illegible] enim definitio ex genere et differentia constat [illegible] [illegible] sit quod solius rei definiendæ proprium est, cumque nihil hactenus compertum [illegible] in corpore a nobis quod sit hujusmodi: nam et extensionem vacuo et extensioni vacuæ impenetrabilitatem, ad mobilitatem, [illegible] in [illegible] definiendi corpus adhuc desideratur. Vel itaque essentiam corporis ignotam esse concludimus vel cum Boerhaavio Keillio, Newtonianisque plurimis per extensionem solidam, impenetrabilem ac mobilem sive per collectionem essentialium horum attributorum explicari posse arbitramur.

Antequam ad alia progrediamur hoc eodem loco ad majorem eorum quæ in hac quæstione tractata sunt explicationem, prætermittendum non est [illegible] corpus [illegible] [illegible] tamen [illegible] corpus [illegible] non est non [illegible] [illegible] tamen [illegible] habet et [illegible] forma dicitur natura sive essentia quatenus est principium et ratio distinguendi corpus cui inest a cæteris omnibus [illegible] tale sit unde et corpus dicitur esse tale [illegible] talem habere naturam; hinc efficitur ut et materia forma [illegible] formaque resultat [illegible] corpus naturale. At vero quum materia, [illegible] corpus omne naturale cæteras inter [illegible] præditum est magnitudine [illegible] in extensione ~~[illegible]~~ dimen[illegible] trina [illegible]

[illegible] Geometra vel Mathematicus proprietatem hanc delineans eam a materia mente secedit separatam [illegible] et de [illegible] demonstrationum [illegible] profunditatis [illegible] duas complectitur, talisque est qualis inesse intelligitur idea ipsa quoque appellatur [illegible], vel Mathematicum seu Geometricum [illegible] generis quantitatis non item vero de genere substantiae, sive materiae [illegible] intelligitur mente consideratione abstractum. Hinc est proinde, ut dici audias spectari a Geometra lineam quasi longitudinem expertem latitudinis et superficiem quasi latitudinem, quae sit expers profunditatis tametsi in re ipsa hoc est in materia, vel materiali corpore [illegible] longitudo sine latitudine sit [illegible] latitudo sine profunditate. Hinc patet solutio eius quaestionis, quae [illegible] [illegible] intentione [illegible] de divisibilitate materiae in infinitum [illegible] enim simplices [illegible] [illegible] habet extra partes [illegible] in infinitum dividi [illegible], semper enim [illegible] [illegible] per considerantur, adeoque debent semper posse dividi quandiu extensio est, verum extensionis hujusmodi idea efformari nequit sine abstractione a materia, seu corpore naturali [illegible] extensio [illegible] quatenus corpori inhaeret, seu materiae, hoc est quatenus a corpore non abstrahitur, tandiu dividi poterit quatenus [illegible] seu materia dividi poterit [illegible] Physicas [illegible], non abstractas et mathematicas quarum partium [illegible] est, quae [illegible] finita omnia [illegible] quae sunt in natura rerum creaturarum, finita quoque esse debebit divisio actualis et Physica quae actuali et Physico corpori competit. Quemadmodum ergo extensio longitudinis sine latitudine concipi potest in corpore quin revera existat, ita divisibilitas in infinitum concipitur in corpore quoque, quin actu existere possit in eadem [illegible], utrumque enim per abstractionem a corpore fit [illegible] naturam atque creaturam corporis. Vis enim naturae in corpore Physico est ut tantum sit extensum [illegible] natura Physica, non mentis [illegible] extensum potest esse [illegible] autem extensum esse [illegible] naturae, quantum natura corporis Physici [illegible], non quantum natura mentis mathematica [illegible] cogitans [illegible] Patet ergo quodnam discrimen inter Physicum et mathematicum corpus intersit, et quomodo tota illa quaestio de [illegible] divisibilitate sit solvenda per discrimen inter Physicam et mathematicam extensionem [illegible] Physicam et mathematicam divisibilitatem. Patet [illegible] extensionem seu quantitatem [illegible] [illegible] materiae [illegible] [illegible] naturae inseparabilis [illegible] [illegible] partes habet extra partes [illegible] profunditatique [illegible]

Ex iis quæ huc usque dicta sunt jam intelligi videtur, quænam sit ea quæ materia prima dicitur, quæque materiale [illegible] principiorum [illegible] necessitas. Scilicet quia res naturales variis inter se formis [illegible] et formæ quæ per se non possunt sed [illegible] subjecto [illegible] inhærere illud [illegible] rerum naturæ [illegible] prima est seu materiale [illegible], quod [illegible] omnibus Mundi [illegible] substernatur [illegible]. Si enim rerum formæ per generationem corruptionemque variè commutantur; planum profecto est materiam esse debere, quæ [illegible] substantivent [illegible] aliam [illegible] quam [illegible] aliam [illegible] ex quo [illegible] potest cur materia [illegible] impenetrabilis incorruptibilis [illegible] dicatur [illegible] formæ [illegible] habeantque [illegible] et [illegible] corporaque adeo [illegible], et quatenus [illegible] generantur et corrumpuntur, et ipsa interim materia ingenita manet, atque incorrupta, ac [illegible] ab initio fuit. Potest et [illegible] intelligi [illegible] quantitatem [illegible] esse materiæ, ut [illegible] neque [illegible] neque minuatur sed cum materia simul aut manent aut transeunt aut [illegible] aut [illegible] aut [illegible] aut detrahatur. [illegible] interim semper alicubi extet. Cæterum quia materia in rerum [illegible] et generationem corruptionemque [illegible] omni [illegible] omni forma posterior, tamquam [illegible] et [illegible] formæ, [illegible] fuit [illegible] quod [illegible] in [illegible] ut illo [illegible]. "ex nihilo nihil, in nihilum nil posse reverti."

Posita necessitate [illegible] principii [illegible] sive subjecti ex quo [illegible] omnia facta sunt a supremo [illegible] principio Deo qui [illegible] subjectum ex nihilo condidit, magna exoritur quæstio, quodnam quale [illegible] sit et [illegible] simplex, [illegible] habendum [illegible] aut [illegible] aut mobile ut [illegible] est, [illegible] aut aer aut aqua aut ignis aut aliud [illegible] multiplex sive plura illa finita veluti duo tria etc. [illegible] debent illaque inter se vel ejusdem, vel diversæ substantiæ. [illegible] principium non [illegible] esse [illegible] videbimus non [illegible] esse [illegible] patet ex eo, [illegible] debeat [illegible] materia [illegible] addi, detrahi, [illegible] et qualitates [illegible] mobili [illegible] maximè [illegible]

Quoniam vero aliqui volunt principia [illegible] prædita esse, aliqui prorsus destituta, de utro-rumque opinione [illegible] cum qualitatum aliæ primæ, elementaresque [illegible]

ali

atq[ue] [illegible] propinq[ue] rerum constitutivam ex elementis [illegible] calor frigor [illegible] et quæ sunt ejusmodi [illegible] initium faciendum videtur ex iis opinionibus quæ statuunt materiam primo qualitatum genere affectam atq[ue] [illegible] deo volunt materiale [illegible] aut unum esse elementum, aut plura. Notandum itaque imprimis Philosophos omnes ab antiquissimo usque tempore elementa illa quatuor agnovisse ignem, aerem aquam terram [illegible] omnia, aliqui duo, aliqui tria in principiis ex quibus omnia componerentur habuerint, extitisse tamen non paucos qui delegerint unum, quod pro primo principio haberent, et ex quo tria reliqua derivari arbitrarentur

Sententia Heracliti Ephesii aliorumque

Statuerunt illi pro principio ignem [illegible] primum fundamento quod ex igne omnia genita et in ignem interire omnia putarent. Volebant enim fuisse universi initio igni [illegible] [illegible] [illegible] omnium, [illegible] cohaerentes terram constituisse; terram autem [illegible] igneo quo [illegible] erat laxatam edidisse aquam, tum hanc exhalando produxisse aerem: [illegible] [illegible] et [illegible] et corpora omnia consumptum iri [illegible] [illegible] [illegible] [illegible] ; adeo ut [illegible] [illegible] ex quo [illegible] omnia et finis in quem omnia resolvuntur

Sententia Anaximenis et Diogenis Appolliniate

[illegible] aerem esse [illegible] elementum. Ferebant enim aerem [illegible] [illegible] omnium [illegible] eo quod [illegible] aeque putarent ex aere [illegible] et [illegible] Anaximenes [illegible] sed ea quæ ex eo oriuntur [illegible] ignem tum ex iis omnia [illegible] raritate et densitate [illegible] [illegible] cum aer attenuatur [illegible] ignis [illegible] aqua quæ [illegible] fieri terra ex qua [illegible] [illegible] iterum aer [illegible] [illegible] ignis [illegible] Ubi dum [illegible] Anaximenem [illegible] generosum [illegible] esse unum aerem [illegible] [illegible] temperataque [illegible] qualitatibus [illegible] calore humore frigore [illegible] ut loquuntur nemino.

[illegible] Thales

[illegible] [illegible] aquam omnia [illegible] [illegible] [illegible] [illegible] elementa

relinqui, ondensari [illegible] e nempe terra, [illegible] e minorve rarefactione aer et ignis de [illegible] [illegible] simul cetera

Sententia Xenophanis.

Qui terram demum [illegible] statuerunt non alium [illegible] veteres, [illegible] Xenophanem [illegible] memoratur quod à Græco versum [illegible] esse hujusmodi. "ex terra omnia sunt, in terramque omnia "tendunt". Atque hi quidem unum [illegible] admittere principium. Quod [illegible] [illegible] qui universi [illegible] constituere [illegible] [illegible] [illegible] [illegible] nulli adjiceres quantum [illegible] [illegible] [illegible] habet Xenophanes potest [illegible] [illegible] versus paulo ante citatus probans [illegible] [illegible] pro principio terram habuisse, proferunt quoque tamen aliam [illegible] habuisse [illegible] [illegible] ex terra, atque unde progignimur omnes

Sententia Honomacriti.

Ex ceteris qui [illegible] duobus ellementa ponunt, unus pene legitur Honomacritus [illegible] [illegible] [illegible] et terram statuerat [illegible] [illegible] Mosys [illegible] [illegible] [illegible] sequutus. Et videri [illegible] Vergilius eodem respexisse illis versibus secundo Georgicorum

"Tum pater omnipotens fecundis imbribus æther
" Conjugis in gremium lætæ descendit, et omnes
" Magnus alit magno commixtus corpore fetus.

Communius fuit sententia [illegible] quatuor, verumtamen non tanquam prima, sed tanquam secunda principia. Inter quos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Et [illegible] [illegible] [illegible] ti illa opinionum varietas [illegible] esse ludus, videtur quatenus cum earum auctores diversa monenent [illegible] tamen utuntur, quæ in idem [illegible] [illegible] omnes. [illegible] [illegible] [illegible] mentum quodcumque [illegible] [illegible] [illegible] aut [illegible] [illegible] [illegible] [illegible] quivis aliud [illegible] aliud occupatum fuerit [illegible] [illegible] [illegible] [illegible] [illegible] habebit [illegible] cetera [illegible] et [illegible] plane [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] itaque concludit Lucretius

"Quapropter qui materiem rerum esse putarunt
"[illegible] atque ex [illegible] [illegible] consistere posse
"Et qui principium gignundis aera rebus
" Constituere, aut humorem quicumque putarunt

" Fingere res ignis per se, terramque creare

" Omnibus e [illegible] rerum naturam vertere omnem

" [illegible] a vero longeque errare videntur

Et ratio est, quia quemadmodum ignis ut [illegible] Lucretius demonstrat condensatus non potest transmutari in aerem, neque consequenter in aquam et terram, ita cum proportione dici debet de quovis elemento. Nulla enim est ellementorum transmutatio [illegible] ita [illegible] comprobari non [illegible] vel ex [illegible] quod aer [illegible] quidem [illegible] et [illegible] propter rarefactionem transire in ignem. Quod enim [illegible] non dictus vulgo aer est [illegible] alias minima flammula totus aer accenderetur [illegible] aer flammae contiguus semper continuoque et succedenter [illegible] inflammaretur neque finis esset [illegible] aer universus arderet. Sed neque potest aer condensatus transire in aquam, quod enim [illegible] aer videtur [illegible] vapor qui fuerat in aquis per aerem ante dispersus. Et comprime [illegible] aerem quam maxime licebit intra tubum Pneumaticae Bombardae, aut aliam rumperes tu potius quam ut illa [illegible] concreverit in aquam. [illegible] non in aerem [illegible] conversa sed in [illegible] vaporem, qui per aerem diffunditur, qui [illegible] illam efficit [illegible] retineat, qui collectus [illegible] aquae densitatem resumat. Sic neque aqua condensata transmutari in terram potest. [illegible] enim hoc [illegible] quod ex ea potest ad summum contingendo fieri est glacies et [illegible]. Quamvis [illegible] et tum alia corpuscula interveniunt sine quibus aqua [illegible] quidem comprendi licet maxime ut [illegible] vas metallicum quod [illegible] contunditur [illegible] aquam [illegible] vetur. Quod [illegible] terrae [illegible] aut alias [illegible] aqua [illegible] non erit [illegible] illud [illegible] sed [illegible] commixtum [illegible]. [illegible] Postremo neque potest terra [illegible] in aquam [illegible] aqua [illegible] valeat nihil [illegible] quam terra in [illegible] per aquam et per aquae evaporationem [illegible] remaneant et [illegible] non [illegible] calorem ex [illegible]. [illegible] Nulla [illegible] elementorum transmutatio [illegible] quatuor ellementa pro rerum omnium principiis posuerunt, eo quod unum ex altero oriatur [illegible] a vero longeque errare videntur. Quod [illegible] Philosophi [illegible] aquam terram [illegible] non [illegible] tanto

[illegible]

[illegible] per ea [illegible] tenus terramus. Quae enim ratio deren omittendi nisi quod ipsum loco inanis [illegible] habuerint? quod quam manifeste absurdum sit nemo non videt. Cur autem metallum et lignum adiecere? equidem non video, [illegible] ratio [illegible]. Satis ergo ut [illegible] ellementis Aristoteles [illegible] adiddisse quintum hoc est mobile in [illegible] voluit Celeste: et M. Tullius refert animos nostros.

Sententia Anaxagorae.

Post eos, qui principia dederunt priorum qualitatum [illegible] de quibus [illegible] in qua [illegible] quae [illegible] qualitatis [illegible] odore sapore, demum [illegible] raritate densitate [illegible] id genus [illegible] observare in [illegible] Hujusmodi antiquitus fuit opinio Anaxagorae, hujusmodi recentius est [illegible] Chimicorum opinio. Atque ut de Anaxagorae opinione [illegible] ellementa [illegible] innumera alia quae ellementa [illegible] quodammodo [illegible] et omnia. Porro sibi principia [illegible] Homiomeriam [illegible] itemque Homiomeriam [illegible] similitatem [illegible] partes [illegible] rebus similes [illegible]. Sed praestat audire Lucretium hanc rem [illegible]

" Nunc et Anaxagorae scrutemur Homiomeriam
" Quam Graeci memorant nec nostra dicere lingua
" Concedit nobis patrii sermonis egestas
" Sed tamen ipsam rem facile est exponere verbis,
" Principium rerum quam dicit Homiomeriam
" Ossa videlicet est pauxillis atque minutis
" Ossibus, sic et de pauxillis atque minutis
" [illegible] viscus gigni, sanguemque creari
" Sanguinis inter se coheuntibus guttis
" Ex aurique putat micis consistere posse
" Aurum et de terris terram concrescere parvis
" Ignibus ex ignem humorem ex humoribus esse
" [illegible] putatque

Vel

Vult ergo Anaxagoras constare similia ex similibus existente aliunde eadem natura totius ejus partium. Quod [illegible] sequeretur ex eadem ratione dicere, et composita, ut partes, seu principia, ex quibus ea constant interire posse. Et nulla certe videtur ratio cur [illegible] major quædam eorum portio corruptioni obnoxia sit, non sit quoque [illegible] minor, atque minor in infinitum, cum aliam tamen constitas in aliqua minima non apparet, quamobrem [illegible] corporea cum sit [illegible] aliquid destruque non possit. Optime Lucretius

" Adde quod imbecilla nimis primordia fingit
" Si primordia sunt simili quæ prædita constant
" Natura, atque ipsæ res sunt, æque que laborant,
" Et pereunt, neque ab exitio res ulla refrenat.
" Nam quid in oppressu valido durabit eorum
" Ut mortem fugiant lethi sub dentibus ipsis?
" Ignis an humor? an aura? quid horum? sanguen an ossa?
" Nil, ut opinor, ubi ex æquo res funditus omnis
" Tam mortalibus erit, quam quæ manifesta videmus
" Ex oculis nostris aliqua vi victa perire.
" At neque ad nihilum res posse neque autem [recidere inserted above, after "neque"]
" Crescere de nihilo testor res ante probatas.

Plura [illegible] congerit argumenta Lucretius adversus Anaxagoram, quæ non valet [illegible] [illegible] quam habet Aristoteles non posse, videlicet, magis particulam carnis [illegible] [illegible] magnam quæ cum animalium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] continentur in omnibus quod Anaxagoras necessario [illegible] ex sua Homœomeria contendebat. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Quid Chimici opinati sunt.

Occurrunt autem Chimici, seu ut dici etiam solent Alchimistæ, quorum celebris [illegible] fuit, quorumque [illegible] a nobis prætereundam non est, quod [illegible] Philosophi [illegible] habe[illegible] [illegible] Eius [illegible] [illegible] habent [illegible] [illegible] rei naturæ adeptæ [illegible] [illegible] [illegible] ignis, alteriusve agentis [illegible] [illegible] ex quo [illegible] [illegible] com:

com:

[illegible] vice que accipiant atque exerceant cognoscatur. Demum itaque [illegible] tenebras, que illis quibus hec ars ab arte tribus occultatur. Illud animadvertendum est, [illegible] elementa [illegible] quinque substantias que sint prima quasi elementa seu principia in que omnia corpora resolvuntur. Chymici autem, cum aqua [illegible] ex composito habeatur, non esse nisi tria principia, que vocant sal, sulphur, mercurium; statuunt quod praeter ista remaneat semper cum extremam resolutionem corporum due alie substantie, quas nuncupant aquam et terram, ea propter, seu omnia principia seu omnia elementa sive tria principia et duo elementa appellare, ut variis vario placuit, licuerit admittenda veniunt cum que numero que illi profitentur, neque esse ex aliis, verum ex se invicem et ex quibus tamen omnia composita. Ut pauca vero de singulis separatim dicamus, salis nomine intelligunt solidam quamdam [illegible] atque substantiam [illegible] et aqua [illegible] calore levi consumat et vehementer [illegible] Sulphuris nomine non id proprie quod vulgus novit, sed liquidam, odoram, oleosam, inflammabilem, que substantiam que ut quasi glutem compingendis rebus [illegible] atque [illegible] Mercurii nomine non id vocabulum seu argentum vivum, sed liquorem quamdam subtilissimum limpidissimumque et [illegible] [illegible] quadam preditam qui et quaque rerum facilime penetrat et facilime evanescit. Aque nomine [illegible] illum longe copiosiorem liquorem, quo resolvi sal diximus, nam illud nec sulphur nec Mercurius [illegible] vant. Terre [illegible] nomine solidam quamdam pulveream [illegible] que liquores omnes [illegible] [illegible] imbibitque continet etiam [illegible] sal [illegible] Atque hec [illegible] quidem [illegible] seu elementa seu principia sunt, quatenus prima simplicia [illegible] que [illegible] vum [illegible] velut [illegible] artificesque maxime [illegible] habere penitus depurata voluerit ac Mercurium potissimum propter eximiam nobilitatem. Quod si habeantur [illegible] nulla arte [illegible] possunt [illegible] evanescant [illegible] ut novam induant naturam. Secus est autem si permixta ac non omnino pura fuerint, tunc enim propter [illegible] [illegible] apparent, idque non in variis generibus modo, sed in variis etiam [illegible] [illegible] [illegible] naturam nitri cum [illegible] evadit ex admixtione sulphuris cum volatil[illegible] propter admixtionem Mercurii.

Hinc neque [illegible] Chymici contendunt omnia corpora ex his quinque constare, ita ut sal quidem [illegible] [illegible] fundamentum soliditatis, utcumque id minus non possit, nisi in particulas [illegible] fuerit [illegible] [illegible] seu explosionem [illegible] sulphur [illegible]

ex.

partium omnium [illegible] Verum cum id, atque [illegible] tam [illegible] tamen ob sueld talem oleumque substantiam [illegible] aeque [illegible] salis de tanto quidem promptius quanto aqua fuerit sale saturatior. Hinc [illegible] mercurius qui se [illegible] in [illegible] ita dimissis [illegible] natura mobilissimum [illegible] neque humor [illegible] evaporata [illegible] Hinc [illegible] terra, quae pro sua aviditate [illegible] non evaporantem velut exurget [illegible] humores veluti [illegible] se terminat et inde proinde [illegible] solidationem promovebit. Praeterea autem cum aqua fuerit organum praecipuum contexendis corporibus, mirum videri non debere si quis abunde [illegible] contexendis [illegible] ideo [illegible] ad [illegible] rerum. Praeterea [illegible] quemadmodum magis minusve [illegible] minoreve negotio [illegible] prout admotionem uberius parciusve sal concurrerit aliudve [illegible] intervenerit, sicque [illegible] omnium commixtio [illegible] ut [illegible] vellent, negligi utcumque posset.

Hac vero cum [illegible] habeatur opinio [illegible] necesse est ut [illegible] [illegible] substantiis quae ex [illegible] expressae et [illegible] sigillatim [illegible] unumquodque tamen suum repetat [illegible] verbo [illegible] terram [illegible] subvehere [illegible] appellant terram phlegma [illegible] [illegible] superlatamque aerem, supervectumque [illegible] ignem, supernatans [illegible] aetherem [illegible] ut terrae interioris calorem [illegible] propter sal fixum continuit aqua [illegible] fomentum, ignis consumat ac destruat aether [illegible] propter [illegible] animat ac foveat. [illegible] solent in genere duo tantum esse principia [illegible] et cum [illegible] intelligant [illegible] causam formam [illegible] quae ut tota [illegible] Mundi omnes animet ac moveat [illegible] quod materiam, seu quinque [illegible] substantias quae in [illegible] corpore [illegible] contemperentur, et a luce (quam [illegible] voluerunt esse Deum) [illegible] adhibent. Nihil [illegible] [illegible] retinere [illegible] secundum sensum, et experientiam [illegible] id verum sit [illegible] Philosophi [illegible] habent [illegible] non [illegible]

omnia in quibus factum experimentum fuit ex duabus illis substantiis constant, dum tam manifeste in eas resolvantur. Nec idem certe dicere contra sequentes veterum opiniones licet. Porro cum ad Chemiæ artem sufficere debeat, non posse nempe sensus aliud, quam quod ipsa monstrat, ostendi, ferre tamen debet, rationem aliquid amplius exigere, quod sive ad compositionem sive ad resolutionem spectat. Et ad compositionem quidem, quoniam non potest illa tanta corporum diversitas (quam ipsi usque mirabilem in tribus naturæ, ut appellant, regnis, scilicet mineralium, vegetabilium, animalium agnoscunt) ex quinque tantum substantiis simplicissimis procreari, ut facile patet cuilibet rei serio consideranti. Quare si inter versandum subtilissimæ partes elabuntur, quæ ad [illegible] pertineant, seu in illis quinque continebantur alia, quæ licet [illegible] humanorum [illegible] separabilia minime sint, ignis tamen naturæ solertiam tractationemque non fugiunt, per quam verisimile est non esse in tam paucis principiis componentibus consistendum. neque frustra Philosophi plures ad alia etiam remedia non obvia confugierunt. Hinc quod attinet ad resolutionem cum fumus, aut vapor vi ignis excitatus [illegible] res simplex non possit [illegible] plura [illegible] principia pariter [illegible] cum unum esse et simplex putamus? non ne ignis paulo validior duo, vel tria interdum simul exprimit ex iis, quæ sensibilia sunt? quid credamus item de aliis quæ ut nonnunquam tenuiora esse ac [illegible] inhærere ac [illegible] sic tenuiore igne, caloreve valeant dissipari? et non ne [illegible] continetur [illegible]? quid ni esse noverint [illegible] alia subtiliora quæ ne excludentur et capturi nequeant, neque se subducant, ut quæ hebetudo humanorum est sensuum, ne suspicionem quidem sui ullam faciant? [illegible] quod [illegible] de resolutione [illegible] illorum qui [illegible] seminia, ac postremum in atomos. res enim ex posterius dicendis est intelligenda

Quæ Berardini Tellesii fuit sententia.

Occurrunt deinde ad quod recentiores, qui novam Physicam videre agressi in varias partes [illegible], sed tamen facile ad aliquem eorum, de quibus dictum est revocari possunt. Primus est Bernardinus Telesius qui [illegible] [illegible] [illegible] statuitque, et duo principia activa calorem nimirum, et frigus, et unum passivum materiam scilicet, seu molem substantiamque corpoream in qua illa subsistant. Hinc voluit, solem a calore, terram vero a frigore constitutam esse. Videlicet calorem, qui sua pte natura mobilis est, [illegible] materiam quam subiit, expandere, laxasse, et in tenuitatem summam deduxisse. hinc solem et Cælestia omnia esse procreata. frigus vero, quod immobile esse vult, ac in eo semper, ut quam subiit molem,

ma=

[illegible] contrahat, et constringat corpora [illegible] constringere, ut gradum [illegible] quam in medio [illegible] immotam retineat terram. Dispositioni ergo primarie naturae vult esse expansionem, et contractionem quae per progres[illegible] et gradus quosdam attenuent, atque condensent materiam, ex usque progressionibus, et gradibus varie[illegible] tate corporum exurgat, quae [illegible] tam diversa conspiciuntur in natura quod consonare videtur aliquo modo cum opinione veterum [illegible] condensationem [illegible] rarefactionem unius vel alterius ex quatuor communibus ellementis.

De systemate Francisci Patritii

Sequitur Franciscus Patritius, qui eodem seculo sexto decimo sibi visus est novam verum in tegram de universo Philosophiam condidisse [illegible] primum [illegible] lumen primevum calorem et primevum fluorem. Vult enim summum opificem extra se produxisse primum [illegible] sine quo esse cetera non possunt, et ponit ipsum tamen sine ceteris esse; dein de ipsum summum opificem Deum, qui lux est, [illegible] luce sua, quae nihil [illegible] effundibus [illegible] Deo [illegible] "haec omnia [illegible]" inquit, "spiritualis fuit hoc lumen et incorporeum penitus, sed postquam a fonte suo digressum per "spatii [illegible] corporale evasit, [illegible] dimensionem, atque [illegible] in corporeum et corporeum [illegible], illud tum origine tum per omnia penetratione, hoc vero ex "tensione et in infinitum protensione" Rursus [illegible] effunditur lumen et [illegible] es autem et lux calida [illegible] adeo [illegible] differunt, ex [illegible] tione [illegible] extendit ut corpora omnia, quemadmodum [illegible] spatio habent et [illegible] dimensi[illegible] [illegible] Deus [illegible] corpora omnia [illegible] habeant ideo fluorem [illegible], et principium rerum vel solum vel unum ex quatuor [illegible] nomine [illegible] omnia, quae fluida sunt [illegible] non fluida seu [illegible] sint seu humores seu quid aliud tertium [illegible] corpora omnia [illegible] esse [illegible] concreta ex fluoribus. Quare ipse quoque non [illegible] ex concretione [illegible] corpora [illegible] metalla [illegible] omnia fluores sint [illegible] aqua autem [illegible] et [illegible] fluore [illegible] sint [illegible] per varios gradus [illegible] aliquid non in Philoso[illegible]

invexisse: qui hos proxime secuti sunt Thomas Campanella, Kenelmus Dighaeus, ille non alia habuit quam principia Tellesii: hic licet materiam cum Philosophis de quibus postea dicemus [illegible] [illegible] cavit non proinde illam tamen qualitatibus denudavit sed [illegible] habuit, ut quantitate sic raritate densitate et gravitate quoque affectam. Deducit [illegible] [illegible] ex raritate [illegible], ex densitate [illegible], et ex utraque cum gravitate admixta humiditatem et siccitatem; ac deducit subinde quemadmodum ex istis combinationes fiant, duae ad raritatem, duae ad densitatem spectantes [illegible] autem easdem, quae apud Aristotelem, ex quibus quatuor ellementa ignis aer aqua terra constituuntur.

De systemate Renati Cartesii.

[illegible] [illegible] esset si omnia Philosophorum placita in hoc genere vellem explicare [illegible] tamen non praetereundum, quod Renatus Cartesius seculo superiore commentus est, miraque [illegible] a maxima Europae parte fuit exceptum. Finxit enim [illegible] de [illegible] elementorum [illegible] [illegible] systema hujusmodi. Supponit [illegible] creatam a Deo fuisse materiam [illegible] ex qua Mundus constat, tum in plures particulas [illegible] [illegible] inter se aequales divisam magnitudine [illegible], [illegible] [illegible] inter [illegible] et [illegible] [illegible] [illegible] [illegible] deinde eisdem Deum [illegible] [illegible] motum, quo [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] centrum [illegible] [illegible] ut [illegible] particularum angulis [illegible] et [illegible] consumptis, ac velut [illegible] [illegible] [illegible] figuram [illegible] primum materiae globulare genus existeret. Cum autem motus ille satis vehemens fuerit [illegible] [illegible] [illegible] [illegible] omnium tenuissima, ex quibus genus secundum materiae [illegible] [illegible] materiam [illegible] appellandam putant. Cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] massas seu moleculas composuisse, quod [illegible] materiae genus, seu tertium [illegible] [illegible] materiamque striatam dicere voluit. Ex [illegible] [illegible] seu elementis singula componi putat corpora [illegible] [illegible] [illegible] [illegible] stellas ex materia [illegible] [illegible] ex [illegible] [illegible] ex striata materia. Hujus hypothesis ope omnia se explicare posse putat, atque [illegible] [illegible] [illegible] in natura contingunt phaenomena. Verum quis non videt hanc philosophandi rationem ab iis [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], utpote prorsus inanem, [illegible] [illegible] potius [illegible], quam systema appellandam? nam praeterquam [illegible] contradicit sibi ipsi [illegible] [illegible] commentum [illegible] enim [illegible] [illegible] [illegible] tamen fuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illud etiam [illegible] absurdum quod cum aliquando futurum [illegible] ut continuo motu in subtilissimum pulverem seu

primum elementum [illegible] [illegible] vel [illegible] [illegible] [illegible] Sol, et luna, et [illegible] [illegible] [illegible] stellae remanerent, quibus omnia incenderentur. Verum de hac sive fabula, sive hypothesi [illegible] dicendum est. Nunc de eorum [illegible] qui materiam primam seu [illegible] corporum omni qualitate expertia fecere, adeoque sine specie, sine forma, sine figura. [illegible]

De Phytagoreorum, Platonicorum, Aristotelicorum, et Stoicorum opinione ac imprimis de Phytagoreorum

[illegible] [illegible] [illegible] [illegible] [illegible] praecipuum in ea opinione sectas Philosophorum in verso Phythagoreorum nempe Platonicorum Aristotelicorum et Stoicorum. Pythagoras enim ut reffert Laertius [illegible] [illegible] elementa mutari secundum se tota, [illegible] [illegible] non remanere [illegible] [illegible] [illegible] neque aqua neque terra [illegible] et terra [illegible] materiam existimaverint ipsi [illegible] [illegible], [illegible] quidem illorum formis qualitatibus [illegible] [illegible] cum duo principia statuerunt unum infinitum alterum finitum infiniti nomen materiae tribuerunt non ut [illegible] extensionem secundum locum significarent sed [illegible] capacitatem et indefinitam [illegible] formas [illegible] [illegible] declararent. [illegible] [illegible] [illegible] fuisse Pythagoreorum numeros esse principia rerum idcirco animadvertendum est quid ibi numerorum nomine voluerint. Non enim ex ipsis per se numeris res naturales [illegible] constitui [illegible] sed [illegible] solum quodpiam simile constitutioni numerorum [illegible] [illegible] sibi persuadebant Pythagoreos virtutem quandam eximiam existimasse in numeris [illegible] res construe [illegible] non [illegible] [illegible] rudiori vulgo [illegible] Philosophorum [illegible] [illegible] est, neque enim numeri [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] significant [illegible] [illegible] ad quamdam rerum naturalium analogiam attenderunt [illegible] [illegible] [illegible] propterea [illegible] numerorum nominibus, quasi nominibus [illegible] [illegible] [illegible] [illegible] enim [illegible] speculationibus mathematicis [illegible] numeros haberent [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] ad quodlibet significandum traducunt. Sic [illegible] [illegible] [illegible] debeat [illegible] [illegible] [illegible] aliud a re, [illegible] [illegible] ipsum debere [illegible] [illegible] rerum naturalium [illegible] [illegible] apparentes sensibiles [illegible] esse [illegible] [illegible] et [illegible] [illegible] [illegible] Porro numero [illegible] [illegible] esse [illegible] [illegible] [illegible] concretione corporea et [illegible] [illegible] proprium [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] corpora modo solida et [illegible] [illegible] plana [illegible] [illegible] [illegible] [illegible] est ex [illegible] [illegible] [illegible] est amplius [illegible] [illegible] [illegible] res [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Sic [illegible] [illegible] [illegible] caeterique numeri [illegible] [illegible] [illegible]

transcendant [illegible] de illis possunt. Quo tamen loco notanda est Pythagoreis quibusdam [illegible] numeros esse [illegible] ideas numerorum [illegible] separatos et solitarios dictos quasi qui in Divina mente [illegible] [illegible] a rebus [illegible] qui sunt quidam [illegible] numeri concreti [illegible] constituerunt itaque Pythagorei duo principia [illegible] nempe quod [illegible] est Deus et patiens quod [illegible] materia. Designabant autem efficiens [illegible] nomine quandoquidem ut unitas numeri omnis principium est, sic primum efficiens rerum omnium, ac [illegible] etiam materiæ propter perfectionem quæ illa exornant. Dicebant omnia ab uno dependere [illegible], tam [illegible] numeros, quæ observantur rerum [illegible] ad certa genera [illegible], et omnia tandem [illegible] referri ad unum supremum. Dicebant omnia quæ sunt in Mundo certis numeris contineri veluti ternario [illegible] etc. verum esse quoque et [illegible] unum [illegible] quaternarium atque ita alios. Dicebant quod quod est in Mundo esse unum, seu rem quamlibet esse unam et [illegible] similes. [illegible] quidquid est unum ex participatione unitatis dicitur unum, ideoque primam unitatem primum principium esse dixerunt. [illegible] principium patiens nomine binarii, seu dualitatis quod est [illegible] consequitur, ita efficienti subjicitur patiens. Censuerunt autem binarium, seu dualitatem ab unitate [illegible] quod [illegible] illam intelligatur relatione ad alterum. [illegible] in se et altera a [illegible] possumus intelligere priore quidem modo [illegible], et posteriore [illegible]. Sed [illegible] dualitatem interminatam esse dixerunt. [illegible] quod spectatur [illegible] abstracte ab ipsis rebus numeratis [illegible] quod per se multiplicata [illegible] eorum species, cum ex opposito unitas sit in se ita definita, ut ipsa sit [illegible] et radix, et quadratum et cubus et cætera omnia. [illegible] semel [illegible] non [illegible] et [illegible] esse quatuor [illegible] octo et sic in [illegible] nomine principium finitum dualitatem infinitum. et [illegible] attribuentes unitatem formæ [illegible] unamquamque rem determinat [illegible] ad certum gradum, seu certam speciem: attribuentes vero dualitatem materiæ [illegible] ipsam ex se indeterminatam ad quamvis formam [illegible] quod Mundus constaret ex [illegible] materia seu [illegible] numeros [illegible] et [illegible] (nam [illegible] per quam [illegible] harmonicus) harmonia [illegible] systema [illegible] proportiones in isto quaternario [illegible], et [illegible]

[illegible] Decade ipsum et in corpus quod [illegible] quæ est in quaternario, respondet [illegible] [illegible] quod est in corpore binario autem linea quæ jacet inter duo puncta ternario [illegible], quæ constituitur inter tria dum subiit [illegible] per [illegible] figuram, et quaternario denique [illegible] [illegible] prima solida figura quæ est Pyramis. Cum autem quaternarius ex se [illegible] profundat numerum [illegible] [illegible] quatenus continet unum duo tria quatuor quæ simul juncta constituunt [illegible] [illegible] [illegible] fontem esse æternæ naturæ. [illegible] enim [illegible] est illis [illegible] rerum. universa secundum utrumque principium de quo dictum est [illegible] [illegible] expertem hoc est deum [illegible] generibus seu cathegoriis [illegible] [illegible] P[illegible] [illegible] numerus confirmare rationibus conatur Pythagoras quos omnes [illegible] Aristoteles pluribus argumentis atque illo [illegible] quod [illegible] [illegible] numeri [illegible] ad tantam varietatem rer[illegible]. Quippe cum rerum species numero [illegible] parvo [illegible] [illegible]. [illegible] enim partim quod numeros obscure rebus applicant partim quod [illegible] illas superficie tenus [illegible] quando minima occasione, seu similitudine cum numeris [illegible] [illegible] [illegible] Sed si verum est quod [illegible] videtur, P[illegible] [illegible] [illegible] materia agnovit atomos [illegible] quas Democritus et Epicurus, jam nihil adversus eos [illegible] quæ ab Aristotele [illegible] Et sane licet unitatem primo, ac præcipuo principio agenti, seu formæ attribuerint, ut eundem tamen numerum variis rebus assignabant, ita potuerunt unitatem attribuere atomo quatenus [illegible] omnium simplicissimumque compositionis principium. Etenim ut numerus quivis seu magnus seu parvus nihil aliud est quam unitatum [illegible] [illegible] [illegible] corpus seu magnum seu parvum nihil aliud est quam [illegible] atomorum [illegible] de [illegible] satis

De opinione Platonicorum

[illegible] [illegible] [illegible] [illegible] omni formæ quantitateve expertem [illegible] [illegible] [illegible] fuisse ante mundum [illegible] [illegible] [illegible] [illegible] omnis formæ expers et omnis [illegible] [illegible] formæ [illegible] Et ut [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] ex se [illegible] [illegible] Plato [illegible] [illegible] [illegible] omni [illegible] [illegible] [illegible] carere. Ex his non intelligitur [illegible] Platonem materiam esse [illegible] [illegible] [illegible] [illegible] [illegible] deinde ex [illegible] [illegible] [illegible] corpora. Nec vero obstat quod seu ipse, seu Platonici dicere videantur materiam [illegible] figuras [illegible] [illegible] [illegible] formas [illegible] [illegible] [illegible]

jam

forma careat, omni [illegible] materiam tamen [illegible] forma, subditate non [illegible] esse [illegible] est rerum concretarum, et ita rerum [illegible] eo modo quo [illegible] nullius certæ formæ est [illegible] [illegible] est domus, aut res alia, et potest tamen [illegible] lapis suam habere figuram, sua formam. Sic enim [illegible] cera non potest [illegible] figura [illegible] esse, [illegible] terminetur dicitur tamen a Platone omnis figuræ ex se [illegible] prout nullum habet [illegible] [illegible] potest. Hoc autem est ideo, ut intelligatur materiam [illegible] dici [illegible] [illegible] (Plato [illegible] illam definit [illegible] [illegible] quod [illegible] seu formas [illegible] in infinitum inducere possit. Sic dici solet incorporea, quæ basis est tamen omnium corporum; sed neque nullum corpus est ex generibus concretorum. Sic [illegible] [illegible] intelligi [illegible] et non [illegible] in [illegible] cadit, sed detractione solum formæ figuræque [illegible] per [illegible] [illegible] tur. Non est ergo hujus materiæ ulla pars ignis, sed dispositionem tantum habet qua ignescat, neque [illegible] pars est aer, sed dispositionem habet qua in aerem ab [illegible] et sic de cæteris. Atque [illegible] idem circa materiam. Circa ideam imaginem sive formam [illegible] Platonis principium, [illegible] est quemadmodum [illegible] [illegible] ingenerabilem, incorruptibilemque, formam, quæ dicerentur [illegible] [illegible]. Quoniam ex illa desumenda sit corporum [illegible] [illegible] [illegible] quæ [illegible] [illegible] referenda sint omnis forma [illegible] [illegible] habuisse videtur [illegible] omnia quæ comprehenduntur [illegible] similitudine inter se [illegible] [illegible] equos, [illegible] [illegible] [illegible] rotunditas est [illegible] genere sic unam causam similitudinis [illegible] seu quæ eandem formam pluribus [illegible] [illegible] dicit ideam [illegible] esse [illegible] [illegible] [illegible] mens quæ ut D. Clemens loquitur, est regio idearum. [illegible] ergo Plato ideam [illegible] [illegible] figuram imprimit in [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] materiei [illegible] [illegible] careat, talem ideam tali materiæ sic applicari, ut exinde nascatur quædam [illegible] similitudo [illegible] [illegible] sit [illegible] cum suo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] semper [illegible] [illegible] efficit omnia. Disputat [illegible] [illegible] [illegible] cubicam, sphæricam, [illegible] quæ minutissimis illis ac invisibilibus corpusculis competat, [illegible]

[illegible] Dicendum itaque [illegible] Platonem [illegible] de materiali principio quatenus id [illegible] qualitatis expers quatenus elementorum quatenus in [illegible] insolubile, et [illegible] non [illegible] satisfacere objectioni verum [illegible] in formatione illa quadrati [illegible] quamvis [illegible] tamen [illegible] infinitè [illegible] recipiendis imaginibus [illegible] ex corporibus [illegible] figuratis est. Dicendum itaque [illegible] forent. verum nimis jam in Platone [illegible]

De opinione Aristotelis.

[illegible] Aristotelica vero [illegible] aliquo modo [illegible] dictum [illegible] ubi de corporis [illegible] plac[illegible] hic tamen aliquid addere ad planiorem rei ~~[illegible]~~ explicationem. [illegible] Aristoteles tria omnino esse principia, quorum duo contraria sunt privatio scilicet et forma tertium autem ut commune utrique subjectum materia nempe illa quam [illegible] homo est subjectum, in quo privatio musicae inest [illegible] et postea inest musica dum ille factus est [illegible] at [illegible] lignum vel [illegible] in quo inest [illegible] forma [illegible] non est, et postea forma illi inest quam est in [illegible] privatio et forma contraria sunt quarum unam [illegible] forma [illegible] ditur, materia vero est subjectum, quod nunc uni nunc alii inest. Porro cum materia describitur ab ipso, id quod neque sit quid, neque quantum, neque quicquam eorum quae determinant [illegible] intelligitur materiam [illegible] ex se [illegible] esse, et nudam [illegible] [illegible] sit plane absque forma, capax tamen sit formae recipiendae, atque adeo illam, ut [illegible] appetat ut cum [illegible] perfectum faciat. Intelligitur etiam [illegible] Peripatetici, eam esse [illegible] potentiam, seu capacitatem [illegible] [illegible] quae potest agere nihil [illegible] quatenus et varie transmutari potest et [illegible] formas [illegible] Faciunt etiam inseparabilem quia licet ex se solam formam habeat, non potest tamen separatim ab omni forma existere quia enim nulla [illegible] est [illegible] individuo [illegible] jungatur et [illegible] ut aliam aliamque acquirerent, [illegible] omnes successive habeat [illegible] dicitur habere ex se (quippe [illegible] haberet ex se inseparabilis [illegible] diceret.) et cum formas illa commuttet, nunquam tamen sic denudatur, quin unam formam abjiciens eodem momento aliam induat. Quare [illegible] materiam [illegible]

eum dicunt esse, subiectum primum uniuscujusque, ex quo per se inexistente fit aliquid [illegible] in quod ultimum [illegible] quod intereat abit. Item [illegible] exutaque omnem formam, et sit omni exortu prior omni [illegible] terior, et donec res constat ipsi necessario inexistat. Forma autem per ipsum Aristotelem est id per quod unaquaeque res naturalis est talis res potius quam alia, vel habet esse in tali genere potius potius quam in alio. Hinc cum panis [illegible] non habeat quamobrem sit panis potius quam caro ob suam materiam (quippe cum non multo post eamdem materiam sit habitura) [illegible] propter quod panis esse [illegible] dicitur et quo abscedente non est amplius panis, sed aliquid aliud forma [illegible] appellatur. [illegible] cum sit [illegible] pane et quantitas et figura et pondus, et sapor et odor, et [illegible] [illegible] alia id genus nihil istorum proprie est, quod vocatur forma, nisi accidentalis et praeterea, ut panis dicatur qualis. Est autem consideranda praeterea intrinseca magis et substantialis forma quae [illegible] [illegible] appellatione [illegible] statuens cum illa compositum substantiale [illegible] deberet [illegible] seu informet [illegible] dicatur, quod [illegible] in certo entis genere, quod conferat composito vim agendi, sitque in eo [illegible] accidentium [illegible] [illegible] eruuntur ex ipso Aristotele [illegible] nihil fere de forma habet, sed solem tamen [illegible] hunc modum [illegible] Quod [illegible] rationem [illegible] ut ea non ad compositionem sed ad generationem conducat. Scilicet voluit generationem esse mutationem sive transitum a non ente in ens, ideo [illegible] terminum a quo ipsum non ens, seu privationem, terminum [illegible] ens, seu formam et subiectum ipsam materiam. Sic in generatione ignis ex ligno subiectum materiam [illegible] formae ignis, ut termino a quo, in formam ignis ut terminum ad quem. Ceterum autem [illegible] generatione [illegible] formae, [illegible] remanere solum compositum ex materia et forma [illegible] privationem [illegible] [illegible] non compositionis sed generationis principium. Et sic quidem se Aristoteles de principiis sententia habet

De Stoicorum sententia

[illegible] ad Stoicos demum veniamus ea est horum sententia [illegible] primam materiam esse id ex quo omnia fiunt atque [illegible] illam esse mutationi obnoxiam, et nec crescere nec decrescere [illegible] tamen tota consideratur [illegible] navus id illi [illegible] commutare, [illegible] et infinite etiam dividi; [illegible] ex [illegible] elementa quatuor ex quibus omnia generantur. [illegible]

Cum ellementum autem definiunt ex quo primum res generantur, et in quod ultimum interount, [illegible] profecto debet transeuntem ex concreto in concretum corpus. nam alioquin materia potius est, seu primum, ac ultimum [illegible] alia ratione ex ante dictis statuunt [illegible] inter principia ellementaque discrimen. Quod si roges forte quid de forma censuerint veri [illegible] quidem est agnovisse eam illos verum non habuisse tamen pro principio [illegible] diximus habuisse Aristotelem, sed solum pro re genita ex parte, idem et cum composito, cujus pars esse dicuntur. Videntur itaque tum Aristotelici, tum Stoici id recte sentire, quod materiam faciunt ex se omni forme qualitatisque expertem sed quod aliunde unicuimodi ac simplicissimam faciunt dicere non [illegible] unde nam existat non tantum modo formarum, quae [illegible] [illegible] [illegible] verum etiam vel unica ex iis quas statim ex ellementis tribuunt, quoniam [illegible] illas alias ex materie potentia seu [illegible] gremioque respondeant. Aristotelici preterea priva: tionem [illegible] [illegible] videntur, [illegible] pro principio habere. Nam si fuit quidem ad gene rationem exigitandus terminus [illegible], illa fuit sane non [illegible] habendus forma preexistens. Cur enim magis congruum non sit dicere materiam transire a forma ligni in formam ignis a forma panis in formam carnis quam a non igne in formam ignis a non carne in formam carnis. Illud certe exhibet magis proximam aptitudinem [illegible] habet materia ad recipiendam novam formam cum aliunde non-ignis non-caro [illegible] [illegible] de [illegible] et de lapide, et de quacumque alia re, in quamque ignis, neque [illegible] [illegible] forma [illegible] [illegible] contra ignem, dum fit ex aqua fieri quando aqua [illegible] [illegible] [illegible] quando lapis non-caro est. Nisi forte etiam aliunde quis dixerit melius [illegible] ex non [illegible] [illegible] ex [illegible]. Nisi et [illegible] dicendum non est ire Athenis Thebas, sed ex non Thebis Thebas. Quoniam vero Aristotelici docent privationem esse non ens simpliciter sed non nisi [illegible] fieri quidquam ex privatione (quidquid enim fit, [illegible] ex contrario fit, et tale contrarium est privatio) idque presertim cum [illegible] invat Physicorum effatum "ex nihilo nihil fieri?"[2] et verum est quidem rem omnem antequam fiat non esse [illegible] non ens, a [illegible] potest conficere ad esse[2] non [illegible] [illegible] est dicere rem [illegible] ex non [illegible], seu ex nihilo factam, quam ex [illegible], seu ex [illegible] [illegible] dicas factam rem ex materia quidem, sed materia tamen [illegible] [illegible] affecta Aristotelique adeo dicendum "non ens [illegible] accidens" verumtamen non [illegible] duo distinguenda [illegible] [illegible] [illegible] [illegible] aliquid aut res natum esse [illegible] a materia partim a privatione materia [illegible] [illegible] despiciet. Ut paucis dicam, nihil est quod video, prout absurdius, quam ex

a non esse pendere ac ipsemet Adeo Aristoteles, ubi deinde ex professo de generatione agit, ma teriæ quidem ac etiam formæ et agentis meminit, privationis vero nequaquam

Sententia Leibnitii et Volphii

Audiamus nunc, quemadmodum jam fecimus, eos qui principia admittunt qualitatibus affecta, post veteres recentiores etiam eos qui iis qualitatibus destituta volunt. Inter hos Leibnitius et Volphius imprimis celebrantur, qui parva immutatione verborum eamdem doctrinam tradidisse videntur. Volunt enim substantias simplices esse ellementa corporum, eo nixi argumento, quo nos usi sumus in demonstranda substantia corporis, quodque hoc modo proferunt. Si entia composita dantur, simplicia etiam dentur necesse est, seu sine entibus simplicibus composita esse nequeunt. Composita enim constant ex partibus a se invicem distinctis. Quod si hæ partes denuo constant ex pluribus partibus a se invicem distinctis erunt eædem quoque entia composita. Q[illegible] constituta parte aliæ minores ex quibus majores componuntur, quæstio denuo redibit [illegible] nam illæ componuntur, concedentes [illegible] [illegible] unde tandem compositum minimum [illegible] quæ compositionem compositorum cæterorum [illegible] cum adeo in [illegible] continetur ratio sufficiens cur [illegible] compositum sine ratione tamen sufficiente [illegible] compositum [illegible] non componitur, compositum [illegible] esse nequeat ratio sufficiens [illegible] extra compositum, adeoque in [illegible] da. Si igitur entia composita existunt, simplicia quoque existere debent. Sed corpora sunt entia composita ex ellementis enim constant, ellementa [illegible] ipsa simplices sunt substantiæ, seu ellementa quæ [illegible] sunt ellementa simplices substantiæ esse debent. Si autem tales sunt [illegible] [illegible] habere debent, quam res materiales. Non sunt ergo extensæ neque ulla figura aut magnitudine prædita [illegible] motu intestino cæterisque materiæ qualitatibus destituuntur. Quare cum hæ rationes irresolubiles sint quemadmodum irresolubiles sunt unitates in quas tamquam ellementa [illegible] resolvitur, monades dictæ sunt, sive unitates [illegible] simplices [illegible] individuæ, ellementa prima atomi naturæ [illegible]. Distinguunt autem inter atomos naturæ et atomos materiales [illegible] quod in se divisibile est, adeoque [illegible] destituitur [illegible] resolvi possunt vel ab ipsa omnipotentia hæ vero [illegible] sunt [illegible] in rerum natura existentes [illegible] extensione et figura, hæ illa mora et figura donatæ, ut a se invicem differre possint. Atomi ergo materiales

atomos naturæ habent pro suis primis [illegible] elementis, quæ elementa rationes ultimas continent eorum, quæ in rebus materialibus deprehenduntur. Sunt enim principium internum et primum corporum, adeoque ratio cur ea corpori conveniant, quæ eidem in genere, specifice conveniant, et principium quo prius nihil in corpore concipi potest. Posita hac doctrina sequitur necessario, ut si elementa sunt eadem aut similia composita quoque eadem sint aut similia, et si elementa diversa diversa etiam composita: jam vero cum corpora composita sint et [illegible] diversa, diversa quoque debent esse eorum elementa. Quomodo autem diversa si nullam formam nullam qualitatem habent in qua consistere possit diversitas? Ad hanc difficultatem dilluendam, elementa dicunt, non modo non esse eadem, sed singula dissimilia, quum dissimilitudinem [illegible] eadem prædita esse elementa dicunt, unde status eorum internus continuo mutatur et unumquodque elementum continet seriem mutationum, quæ diversa est a serie [illegible] alterius ratio autem mutationis sequentis semper est in præcedenti. Verum quod adeo probant [illegible] verba "Corpus vi activa, seu motrice præditum est quæ "per modum substantiæ a materia diversæ et tamquam eidem constanter inexistens concipi debet. Quare cum "corpus sit ens compositum, et elementa per quæ constituitur, [illegible] quædam [illegible] mutationem [illegible] non potest ob [illegible] entis, quæ omnem [illegible] excludit. Elementum ergo continuo mutatur quia ratio est cur semper mutetur, ratio nulla est cur non mutetur. Et hæc ratio mutationis sequentis semper est in præcedenti, quia nihil aliud est, unde esse possit. Ita fere ex sententia Leibnitii [illegible] animarum nostrarum, quas cum elementis materialibus [illegible] [illegible] seriem [illegible] continet, quæ [illegible] non [illegible] elementum [illegible] mutationum [illegible] cujuscumque." Neque vero est [illegible] eidem [illegible] [illegible] "elementis rerum materialium demonstravimus ea ex notione substantiæ simplicis in genere spectatæ declaravimus.

"Quare cum anima [illegible] numero substantiarum simplicium [illegible] ad eam [illegible] applicari possunt "quæ hic de elementis demonstrantur [illegible] in anima [illegible] "[illegible] in dubium [illegible] non [illegible] animadvertit, adeoque paradoxa videantur" [illegible] commercio [illegible] ex [illegible] commercio animæ cum corpore loquentes, systema rejecimus harmoniæ præstabilitæ, [illegible] in

[illegible], et tamen motuum in corpore, quæ per actionem animæ ac corporis harmonicæ sine [illegible] consentiunt. Utrum autem in substantiis simplicibus seu monadis elementis aliqua vis ejusmodi admittenda sit, cujusmodi in compositis seu in corporibus ipsis esse deprehendimus ipsa docebit ratio sufficiens, quam tantopere in rebus omnibus exigunt Leibnitiani quam [illegible] substituit Volfius ad id probandum. Profecto enim [illegible] admittendum non est, si ratio admittendæ non adsit. Videamus ergo si ea, quæ videntur adesse Wolfio adsit revera. Cur enim vult ellementa singula rerum vi prædita esse? "quia" sunt ejus verba "si in substantia composita vis datur, ea ex viribus substantiarum simplicium resultare debent" Si hæc ratio valet neque minus valere debebit, si in substantia composita datur extensio ea ex extensionibus substantiarum simplicium [illegible] debet. Sed hoc nolunt Leibnitiani. Cur ergo illud? contendunt siquidem nullam extensionem esse posse in simplici substantia, eo quod hæc non compositum, sed compositi principium sit. Quomodo ergo sibi constant cum dicunt ellementa singula rerum prædita esse vi ex eo quod vi prædita sint composita? Si ratio [illegible] ejus vis quæ in composito deprehenditur in [illegible] ipso componente requirenda est nihil aliud sane in eo reperitur quam principium quoddam, et substantia quodammodo [illegible] vis [illegible] quiddam profecto diversum esse debebit ab [illegible]. Ratio enim sufficiens est in componente ejus rei quæ in composito est non vero [illegible] in componente est. Nam quemadmodum [illegible] partibus extensio concipi nequit, ita sine gradibus vis ea [illegible] ratione ex partibus extensio coalescit [illegible] quod intensio ex gradibus coalescit. Intensio autem propria est virium quemadmodum extensio corporum. Non ergo ea vis, quæ in compositis deprehenditur, sed gradus primus ut ita dicam, seu quid aliud quod est in [illegible] et vis ipsa non est, quemadmodum [illegible] extensione et extensio non est [illegible]. Ejusmodi admittere debent Leibnitiani [illegible] volunt et rationem sufficientem exigere. Neque dicant [illegible] habere ad ellementum in [illegible] formæ seu qualitatis ad subjectum, adeoque in ipso requirendam non esse rationem [illegible] sed formæ. Nam si forma est debet inhærere subjecto et si subjectum simplex simplex quoque forma [illegible]. Habentur enim [illegible] tanquam forma subjecti sane cum vis concipi nequeat sine aliqua intensione, intensio autem gradus importet, gradus erunt in forma [illegible] subjecto simplici, adeo ut simplex simul erit et multiplex, quod repugnat in eodem ente substantia quippe et forma non nisi unum ens efficiunt. Dicendum itaque est simplex aliquid esse fortasse in simplicibus substantiis ex quo ea resultet vis quam in corporibus deprehendimus quod ratio sufficiens innuere videtur, non autem vim ejusmodi virtute cujus series mutationum detur

in

in singulis ellementis, quae dissimilitudinem in ipsis ellementis inducat unde dissimilitudo exurgat compositorum. Unde enim haec dissimilitudo in compositis nisi ex dissimilitudine simplicium? unde dissimilitudo simplicium nisi ex dissimilitudine virium? unde dissimilitudo virium nisi ex dissimilitudine graduum intensionis virium: unde dissimilitudo graduum istorum nisi ex substantia motionum ipsarum, quae tamen ergo multiplex quod repugnat. Difficultas itaque illa, quae ex similitudine compositorum exurgentium ex similibus componentibus opponitur Leibnitianis, non satis declinatur per vim insitam componentibus. Vis enim haec universaliter non extenditur, uti demonstratum est, quantumcumque produci potest. Nisi ergo contra leges a nobis acceptas vellimus in philosophando hypotesibus indulgere systema Leibnitianum amplecti non possumus.

De sententia P. Rogerii Boscovich.

Cum hic vir clarissimus horum systematum difficultates cognovisset de novo ipse systemate instituendo cogitavit, et utrum scilicet ex Leibnitiano, et Newtoniano selectis quae convenire possent vel unum ex utroque composuit, vel potius novum prorsus condidit. Tot tanta de suo penu ille promsit. Systema autem ejusmodi sit en a sustinore ipsius verbis expressum. "Prima ellementa materiae mi-
"hi sunt puncta prorsus indivisibilia, et inextensa, quae in imenso vacuo ita dispersa sunt, ut
" bina quaevis a se invicem distent per aliquod intervallum, quod quidem indefinite augeri po-
" test, et minui sed penitus evanescere non potest sine compenetratione ipsorum punctorum: eorum
enim contiguitatem nullam admitto possibilem sed illud arbitror omnino certum, si distantia duo-
" rum materiae punctorum sit nulla idem prorsus spatii vulgo concepti punctum indivisibile occupari
ab utroque debere, et haberi veram, ac omnimodam compenetrationem. Quamobrem non vacuum
" ego quidem admitto disseminatum in materia, sed materiam in vacuo disseminatam atque inna-
" tantem. In hisce punctis admitto determinationem perseverandi in eodem statu quietis, vel motus
" uniformis in directum, in quo semel sint posita, si seorsum quaeque in natura existant vel si alibi ali-
" a existant puncta componendi per notam et comunem methodum compositionis virium, et motuum pa-
" rallelogrammorum ope praecedentem motum cum motu, quem determinant vires mutuae, quas inter
" bina quaevis puncta agnosco a distantiis pendentes, et iis mutatis mutatas, juxta generalem
" quandam omnibus comunem legem. In ea determinatione stat illa, quam dicimus inertiae vis, quae
" an a libera pendeat supremi conditoris lege an ab ipsa punctorum natura an ab aliquo iis

iis

"subjecto, quodcunque istud sit ego quidem non quaero; nec vero si vellem quaerere inveniendi spem habeo "quod idem sane censeo de ea virium lege ad quam gradum jam facio. Censeo igitur bina quaecunque ma"teriae puncta determinari aeque in aliis distantiis ad mutuum accessum, in aliis ad recessum mutuum, "quam ipsam determinationem appello vim, in priore casu attractivam, in posteriore repulsivam, "eo nomine non agendi modum, sed ipsam determinationem exprimens undecunque proveniat, "cujus vero magnitudo mutatis distantiis mutetur, et id secundum certam legem quandam, quae per "geometricam lineam curvam, vel algebraicam formulam exponi possit et oculis ipsis, uti moris "est apud Mecanicos representari. . . . . Lex autem virium est hujusmodi ut in minimis distantiis "sint repulsivae, atque eo majores in infinitum quo distantiae ipsae minuuntur in infinitum ita ut "pares sint extinguendae cuivis velocitati utcumque magnae, cum qua punctum alterum ad alterum "possit accedere, antequam eorum distantia evanescat; distantiis vero auctis minuuntur ita, ut in "quadam distantia perquam exigua evadat vis nulla: tum adhuc aucta distantia mutentur in attrac"tivas, primo quidem crescentes, tum decrescentes, evanescentes, abeuntes in repulsivas, eodem pacto "crescentes, deinde decrescentes evanescentes, migrantes iterum in attractivas, atque id per vices in "distantiis plurimis, sed adhuc perquam exiguis donec ubi ad aliquanto majores distantias ventum "sit, incipiant perpetuo esse attractivae, et ad sensum reciproce proportionales quadratis dis"tantiarum, atque id vel utcumque augeantur distantiae etiam in infinitum, vel saltem donec "ad distantias devenitur omnibus Planetarum et Cometarum distantiis longe majores. . . Ex "hujusmodi autem virium lege, et ex solis principiis Mecanicis notissimis omnes mihi profluunt "generales, et praecipuae quoque particulares proprietates corporum . . . nec ad singulares pro"prietates derivandas in genere opus mihi est habere per [illegible] variam combinationem sed combinationes ipsas "[illegible] et geometrice demonstro [illegible] debeant

"Axis [illegible] (fig. 1) in puncto A [illegible] curvae recta [illegible] AB indefinitum [illegible] habentur bini curvae rami hinc et inde aequales prorsus inter se et similes, quorum "alter DEFGHIKLMNOPQRSTV [illegible] ED [illegible] "ad rectam BD [illegible] producatur ultra quamcumque limitem quin umquam ad eamdem "deveniat hinc vero versus DE perpetuo recedit ab eadem recta, imo etiam perpetuo versus V "ab eadem recedunt arcus reliqui omnes [illegible] recessus mutetur in [illegible]. Ad curvam

"ee perpetuo minuit accedit donec ad ipsum devenerit alicubi in E, tum eidem ab ipso progreditur et ab ipso perpetuo recedit usque ad quamdam distantiam F, post quam accessum in recessum mutat, et ipsum axem " iterum secat in G, ac flexibus continuis contorquetur circa ipsum, quem pariter secat in punctis quamplurimis, seu [illegible] numerum ejusmodi sectionum figura exibet, ubi I, L, N, P, R. Demum is arcus desinit in " alterum crus T p s t jacens ex parte opposita axis respectu primi cruris, quod alterum crus ipsum habet " axem pro asymptoto, et ad ipsum accedit ad sensum ita, ut distantiæ ab ipso sint in ratione reciproca du- " plicata distantiarum a recta B A.

" Si ex quovis axis puncto a, b, d erigatur [illegible] ad curvam recta ipsi perpendicularis a g, " b r, d h, segmentum axis A a, A b, A d dicitur abscissa, et refert distantiam duorum materiæ punctorum " quorumcumque a se invicem; perpendicularis a g, b r, d h dicitur ordinata, et exibet vim repulsivam " vel attractivam, prout jacet respectu axis ad partem D vel oppositam.

" Patet autem in ea curvæ forma ordinatam a g augeri ultra quoscumque limites si abscissa " A a minuatur ultra quoscumque limites quæ si augeatur, et abeat in A b, ordinata minuetur et " abibit in b r, semper imminutam in arcu b r d E ubi evanescit, tum aucta abscissa in A d mutabit " directionem in d h, ac ex parte opposita augebitur primo usque ad F, tum decrescet in i l usque " ad G ubi evanescet, et iterum mutabit directionem rediens in [illegible] ad illam priorem, donec post eva- " nescentiam et directionis mutationem factam in omnibus intersectionibus I, L, N, P, R fiant ordinatæ op- " positæ directionis [illegible] et decrescentes ad sensum in ratione reciproca duplicata abscissarum [illegible] A u. " Quamobrem illud est manifestum per ejusmodi curvam exprimi eas ipsas vires, initio repulsivas, " et imminutis in infinitum distantiis auctas in infinitum, auctis imminutas tum evanescentes, abeun- " tes mutata directione in attractivas, ac iterum evanescentes, mutatasque per vices, donec demum " in satis magnis distantiis evadant attractivæ ad sensum in ratione reciproca duplicata distantiarum.

Ita in suo systemate auctor [illegible] quod nemo negaverit, ut [illegible] esse inventum et [illegible] Philo- sopho dignum. Philosophis tamen, qui nihil affirmare volunt nisi quod contrario negari non potest, ab iis qui rem probe tenent [illegible] placet. Cum enim mihi plane perspectum sit significare admitti materiæ puncta indivisibilia [illegible] ad se invicem accedere [illegible] [illegible] pervenient [illegible] at leges [illegible] attractionis et repul- [illegible] ideam [illegible] negare [illegible] has leges in [illegible]

punctis existere. et sane videor posse negare, quia nulla sufficiens ratio afferatur cur esse debeat. Quod enim vero illa in omnibus observentur corporibus quae sub sensu cadere possunt, non est ratio [illegible] cur eadem transferam ad minima materiae quae sensuum nostrorum limites excedunt siquidem non eadem ratio debet esse compositi et componentis, seu componentis a composito non esset nisi relativa distinctio, quae realis non est uti paucis ostendimus ubi sententiam nostram de Leibnitiano systemate protulimus. Ex notione itaque interna corporis atque adeo ex ipsa essentia conjungendae sunt illae proprietates, quae ad prima et Metaphysica corporum principia referunt, quae essentia cum adhuc ignota sit [illegible] illis quidem esse possunt, Metaphysica saltem et solida argumentatione. Quod si eas admittere velimus ex eo quod mirum in modum inservisse videatur ad explicanda naturae phenomena (quod verum [illegible] nec ne modo non quaero) hypotesis pro Philosophiae fundamento erit habenda quod ab instituto nostro prorsus abhorret.

De sententia Newtoni

Atque haec fere sunt quae tum veterum tum recentiorum Philosophorum magis cellebrantur de materiae principiis systemata: quorum cum nullum nobis satis arrideat, quaerendum jam est quodnam aliud legibus philosophandi praestitutis atque adeo rationi magis consonum videatur. Cum enim nobis firmum sit hypoteses quantum fieri potest esse ablegandas et rationem Metaphysicam cum Physica minime confundendam, consequitur inde ut cum de principiis [illegible] quaerimus nihil admittere possimus praeter id quod vel ex ipsa Metaphysica, et abstracta corporis notione, atque Ontologiae principiis necessario profluit et Metaphysicum est, vel id quod ex Physica notitia per sensus exhibita et [illegible] saepe experimentis confirmata analitica methodo, et certa ad summum analogia derivatur. Distinguimus ergo inter principia corporum quae possunt assignari alia Metaphysica alia Physica. Metaphysica sunt ea quae primum subjectum prima materia, principia omnis quantitatis qualitatis et formae expertia dicta sunt a veteribus a recentioribus vero monades particulae individuae, atomi naturae minimae [illegible], et pauca atque germina quibus vocibus notio substantiae corporum potius quam [illegible] inesse videatur, seu principii Physici. exhibet enim id quod primum in corpore et per se subsistens concipitur in corpore inquam Metaphysico spectato modo neque aliam substantiae notionem habere possis, neque aliud quam [illegible] substantia hoc est id quod primum concipitur intellectu per eam notionem habetur. Verum hoc non Physicum est [illegible] corporum, de quo quaerimus sed Metaphysicum de quo in Logica et Metaphysica egimus. Physicum autem principium vere et proprie dictum non potest esse nisi aliquid [illegible] quantitate qualitate, et forma [illegible] in proprietatibus et attributis

in

prout tales sunt, et tales percipiuntur. Physica ergo, seu natura tota consistit. Haec ea sunt, quae a veteribus prima corpuscula, atomi Epicuri, plena et solida principia, aut elementa vocantur primariis qualitatibus et formis affecta; a recentioribus autem etiam materiae particulae primigeniae, sive aliquo alio vocabulo appellantur, quod quidem designat durum, solidum, impenetrabile, diversis figuris praeditum, ad quod extremum cum ventum fuerit in dissolutione corporis per limitatas naturae vires sistendum est, et a quo comparando item incipiendum est per easdem naturae vires elaborata. Quare nos non absolute dicimus, sed probabiliter cum Isaaco Newtono arbitramur Deum ab initio ita materiam creasse, ut dictae primigeniae particulae, durae, solidae, impenetrabiles, variis figuris praeditae omnia corpora constituant, quibus sunt praeterea duo principia, unum activum, passivum alterum, seu potius tria principia, quibus [illegible] naturae ordine explicatur, uno scilicet passivo, ad [illegible] [illegible], qui dicitur vis inertiae, altero vero sive activa vis attrahens et repellens. Ratio autem quia Newtonus contenuit primigenias illas particulas eadem est cur ea, quae ceteri probant esse materiam primam, seu simplices substantias et aliquid praeexistens ex quo omnia generentur, et in quod iterum omnia postremum dissolvantur. Contendit quoque primigenias tales particulas esse immutabiles, seu ortus atque interitus expertes, ac discrimen est solum quod ipse vult resolutionem naturalem terminari tandem ad insecabilia corpuscula extensa, et figurata. Illi vero non habeant quidem [illegible] materiam, in quam resolutio est ultimum facta cum, qualitate et quantitate expertem velint. Et ratio discriminis est, quod cum natura nihil ex nihilo faciat, vel redigat in nihilum, oportet ut ipsam superare in concretionum dissolutione quod irresolubile et intransmutabile sit. Et videmus quidem naturam corpora exsolvere in particulas [illegible] ex quas, verum natura aliquousque in hac resolutione procedit quousque vires illius determinatae et definitae sunt. Res autem longe aliter se habet, si per vires mentis resolutio fiat, quae cum possit per abstractionem terminos excedere, potest eadem ulterius quousque lubet in resolutione procedere, atque [illegible] [illegible] est, et principia quae esse [illegible] idealia item, et Metaphysica sint necesse est. Quae [illegible] [illegible] a nobis illata, ut [illegible] videri debeat. Hinc [illegible] est cur Newtonus particulas illas extensas admittat. Neque est cur extensionis rationem sufficientem Leibnitiani ulterius [illegible], cum extensio [illegible] ut nulla demonstratione indigeat qua ostendatur. Cur vero has particulas [illegible] Newtonus inferius suo loco videbimus. Interim observandum est, quod illud sit quod spatium, seu locus dicitur, in quo corpora [illegible] extare ne-

nece

necesse est. Simulatque enim corpus concipimus non non posse ei[n] locum pariter in quo sit concipimus, et quin hujus loci natura, et proprietas inquirendæ Philosophis continuo occurrant. Quære sit

Quæstio secunda.

De loco, seu spatio.

Utrum illud sit quod Locus dicitur nemo nisi planè Pirronius in dubium vocat. Utrum vero Locus hic seu spatium ens sit, an ens accidens, illud est, quod primum quærunt Philosophi. Cum enim vulgo contendant quidquid est aut substantiam esse, aut accidens, et esse omnem substantiam aut corpoream, aut incorpoream omneque adeo accidens (quoniam sit substantiæ, seu entis ens) corporeum item, aut incorporeum ... omnium corporum primum esse quantitatem cujus species locus est. placet idcirco aliquibus locum esse ens corporeum adeo proinde ut si nulla, a quibus penderet essent corpora, locus non foret. Nobis vero quia videtur, etsi nulla essent corpora, posse tamen locum superesse (nam et sine corpore locum concipimus, et non possumus aliquando non concipere, adeo in rerum natura omnia spatium comprehenditur, et quodammodo transcendit) ideo videtur locus non pendere a corporibus, corporeumque adeo accidens non esse. Neque vero idcirco accidens est incorporeum, quasi incorporeæ cuipiam substantiæ accidentium more inhæreat, sed incorporeum quiddam est et genere diversum ab iis, quæ substantiæ dici, aut accidentia solent. Ex hoc fit ut Locus seu spatium haberi res vera, et ens reale debeat, quod, licet tale quidnam non sit, quale vulgo habetur, aut substantia aut accidens revera tamen est neque ab intellectu ut chimæra dependet, cum seu cogitet intellectus, seu non cogitet, locus sit et permaneat. Dicendum ergo est, ut paucis rem absolvamus locum esse quantitatem extensionemve quamdam, spatium nempe seu intervallum triplici dimensione longitudinis latitudinis et profunditatis constans in quo corpus recipi, aut per quod transire corpus possibile est, atque simul dicendum, ejus dimensiones esse incorporeas, atque adeo locum esse intervallum spatiumve incorporeum seu incorpoream quantitatem. Ita quidem nobis dicendum videtur. At vero quid illis quibus existentia inanis spatii ita absurda atque impossibilis est ut naturam ab ea abhorrere dicant? quid illis inquam videri putandum est? sane tam multa congerunt adversus sententiam nostram, tantaque ex illa congerunt argumentorum, ut ea ad repellenda, non unius certe sed ... consuevimus sed integram prope dissertationem opponere cogamur. Cum ... inane intervallum concipi quasi triplex possit unum nempe quod sit amplum quoddam spatium a nullo corpore interceptum, cujusmodi esse extra Mundum concipimus ac tale est quod appellatur ab Aristotele separatum. alterum quod sit simplex

sed

spatiolum per quodlibet corpus vacuè conceptum, et disseminatum interspersumque, seu disseminatum dicitur. tertium quod sit mediocre, seu grandiusculum quoddam spatium, compositum, quasi ex pluribus minu talis spatiis, quæ dispulsis corporis particulis quasi coalescunt, ipsumque est, quod veteres coacervatum appellarunt. cum itaque sub triplici hoc respectu spatium concipiatur, in tres partes tractationem nostram dividemus seu tribus propositionibus triplex spatii modus demonstrabimus. tum vero de separato, quod primum di cendum sit, premonere oportet, ipsum alio modo a Democrito, Epicuro et similibus concipi, alio a Pitagoricis Stoicis aliisque. isti nimirum illud habent quoquoversum merum ac purum, voluntque neque aliis Mundis, neque aliis quibuscumque corporibus interrupi. illi autem putant ejusmodi inane non modo istiusmodi Mundis intersitum, sed plerumque etiam pervadi a transvolantibus attomis, adeout possint quidem esse aliqua minima intersitia penitus inania, et ab omni procul corpore separata ac intermissa, sed crebra tamen etiam spatia sint, per quæ atomi sic discurrant ut proportione quadam discurrunt, quæ corpuscula ad radios solis fenestra aliove foramine intra cubiculum illapsos videntur. Ac ceteri quidem sapientius neque alia corpora, neque alios mundos præter istum mundum dimiserunt, isti vero dum inane ultra Mundum probant tuentur una opera esse universum tum inanis magis quam immane, tum ... multitudine infinitum. Quorum rationem cum sit manifesto absurdi ... in rerum creatis admittit nihil est, quod refutando tempus terramus. melius illi fecisse videntur et sacræ quoque fidei nostræ con sentientes, qui neque mundos neque omnino corpora ulla per illud separatum spatium existere aut transferri autumarent. Horum itaque sententiam tamquam maximè probabilem nos quoque ... statuimus.

Propositio prima.

Dari inane separatum ... separatumque extra Mundum probabile admodum videtur.

Prob. Ut vero propositionis veritatem constet et simul omnis altercationis ansa initio tollatur, dilucidè explicandum est, quid hic spatii separati nomine intelligamus. intelligimus autem ipsum, quod maxima pars Philosophorum, atque Patrum intelligit atque admittit nomine spatii imaginarii. Sed quid hoc est? immensum ... quoddam atque ... extensum, quod mente concipimus extra terminos Mundi; nec possumus facere quin concipiamus, quotiescumque Mundum ipsum finitum concipimus. Ita enim ... argumentamur ... terminatum alterius

quo:

"generis aliquo terminatur, quodque a terminato ipso diversum est: ut statim in ipsa rerum uni-
"versitate, aer terminatus in aliud alterius generis desinit, et igne finitur et aqua, ac ignis quo-
"que aere, et Cœlo, ac Cœlum itidem igni et inani: ac pariter aqua aere et terra, ac terra aere,
"et aqua. Similiter etiam et corpora nostra alio alterius generis terminantur, superficie scilicet, quæ
"corpus non est. Necesse est igitur si inane quod Mundum amplectitur terminatur, neque infini-
"tum est, in quod aliud alterius generis ipsum desinere. Nihil autem alterius generis cogitare licet
"diversum ab inani, in quod desinat; infinitum igitur est." Ita inquam, cum Cleomede. Quis
autem non videt, atque ideo non sentit ab hac [illegible] vi vel invitos [illegible] fateri
non posse non concipi aliquid extra Mundum in infinitum extensum: minime ergo dubium est,
quin inane spatium immensum extra Mundum necessario concipiatur. Quæstio [illegible]
quod concipitur in sola imaginatione sit, an etiam extra ipsam imaginationem. Qui dicunt in
sola esse ea videntur præoccupatione abduci, quod cum quidquid est esse aut substantiam, aut acci-
dens putent, [illegible] nihil quidquid alterutrum non est quinimo et exinde inferunt spatium
illud, quod imaginantur, cum neque substantia neque accidens sit, nihil esse, atque ideo non magis
esse [illegible] Cum porro ex iis [illegible] constet esse quidem illud spatium quod nihil corporeum
[illegible] substantia aut accidens est, sed non nihil incorporeum, ac specialis sui generis, constat quoque
esse illud reipsa etsi intellectus non cogitet, ac non quemadmodum chimeram esse apud solius imaginatio-
nis. Et re quidem vera, ut argumentum illud omittam Architæ, Lucretiique de eo qui de [illegible] ex-
tremo niteretur ultra aut brachium movere aut telum intorquere, [illegible] posset ne Deus
Mundum hunc facere ampliorem, aut etiam creare alium præter hunc. Cum neutrum [illegible]
quæro [illegible] an non, seu hoc seu illud fiat, tum Mundus iste majus spatium sit occupaturus, quam
jam occupet, seu novus ille aliud spatium quod jam ab isto non occupatur? cum occupaturum nemo
sit negaturus, [illegible] opportet inane [illegible] quod deinceps sit occupandum. Si ergo
Deus potest alios mundos condere non imaginarios tantum, sed reales extra istum, sunt profecto extra
hunc realia inania spatia, non duntaxat imaginaria, in quibus illi creari, reponi, consistere possint.

Potest porro id ex eo etiam confirmari, quod cavere alia ratione non liceat Deum esse immensum, [illegible] non iisdem finibus, quibus hic Mundus continetur, sed longe lateque per illam spatiorum,
quæ extra Mundum concipiuntur, immensitatem est [illegible] diffusum. Huic confirmationi occasionem
fe-

faciunt verba illa D. Augustini lib. primo de Civ. Dei, quibus de iis loquens, qui "Dei sub[illegible] "tiam nec in[illegible], nec [illegible], nec distendunt loco, sed de ea, sicut de Deo sentire dignum est, fatentur "esse incorpored presentia ubique totam" interrogat: "an forte a tantis locorum extra Mundum spatiis ab "sentem eam dicere sint et uno tamen, atque in comparatione illius infinitatis tam exiguo loco, in "quo Mundus est occupatam?" et respondet: "non opinor eos in hec vaniloquia progressuros." Quo profecto loco vir sanctus non modo infinita extra Mundum spatia rejpuit, sed vaniloquium vult esse, nisi quis illa esse admittat, ut propterea Dei substantia non habeatur quasi in nimis angusto (Mundi nempe) loco existens. Et certe qui volunt divinam substantiam in toto hoc Mundo sic esse, ut non sit etiam uscadm ulterius quomodo ipsam habent imensam, et non undique potius quasi circumcisam, ac [illegible] definitam; cum si quis in extrema regione mundi fuerit, dicere valeat: hucusque venit Dei substantia et non procedit amplius? hec illi meta, hic limes est? nonne possint dicere esse Deum ejusmodi, ut ferant "cujus centrum ubique sit, circumferentia vero nusquam," tum talis sit potius sphera, qualis Mundus, idem cum ipso centrum habens eandem circumferentiam, ac nihil differens ab eo, qui olim Platonicis, Stoicisque obiiciebatur rotundo Deo? quam praestat ergo asserere substantiam divinam non iisdem claudi quibus Mundum limitibus, sed patere imensa ultra mundum spatia, per quae, cum sit ipsa imensa, quasi diffusa concipiatur, ac Psaltes regius vere exaggerat: "esse et magnum Dominum et cujus magnitudinis non sit finis." Quae si spatia imensa admittimus nimirum praeterea quantum conferant ad intelligendum aliquo modo qua ratione Deus imobilis sit, ubique sit, et quidni possit agere immotus. Intelligimus nimirum ut creare Mundum in hoc, quo est, loco potuerit, videlicet in ipso erat, neque ut aliunde in [illegible] adveniret necessarium fuit: ac si Mundum destruxerit, necesse non erit ut aliquo abeat, eo dem ubi erat in loco manebit. Et si Mundus hinc emoveatur non [illegible] cum illo emoveatur, quoniam erit in loco in quem Mundus devenerit, quin [illegible] perexit in eo [illegible] dixerint hec inquam [illegible] ejusmodi [illegible] locis si et spatium in quo est Mundus et cetera ulterius admittamus in quibus Deus eternum fuerit, eternumque futurus sit. Ergo ex hoc etiam capite admodum probabile esse [illegible] [illegible] spatium et separatum extra mundum, quod fuit propositio demonstranda.

Deus [illegible] Ratio qua potissimum demonstratur spatium separatum existere est quod non possit ab humana mente [illegible] existere sed [illegible] est ut [illegible] ostendo non [illegible] De.

Deum veluti ens finitum non valet ad probandum Deum esse ens finitum ergo a pari ratio illa: nos possumus non concipere spatium separatum nullo modo valet ad probandum spatium separatum existere. Præter quamquod falsum est mentem humanam non posse non concipere spatium separatum; ea enim vi prædita est, ut possit sibi condere ideas rerum abstractas, per negationem proprietatum quarumcumque, quas ei libet negare. cur ergo non poterit ideam [illegible] indivisibilitatem efformare, quæ quoddam ens finitum representet, et simul omnem spatii infiniti ideam excludat, et neget? sane si quis ideo spatium separatum admittit, quia ejus conceptus necessarius videtur, ille cui non videtur necessarius tamquam inconcepibilis poterit non admittere. Impossibilis autem videtur ei qui extra mundum concipit nihil esse. impossibile enim est simul nihil esse, et esse aliquid.

Respondeo ad primum negando paritatem. Non enim in eodem [illegible] propositiones [illegible]: non possumus non concipere spatium separatum, et non possumus non concipere Deum veluti ens finitum siquidem in eo disparitas est, quod vox concipere in prima accipitur pro intelligere, in secunda pro imaginari. magnum autem discrimen interest inter harum vocum significationem. Nam verum quidem est nos non posse Deum imaginari nisi ad instar entis finiti, cum omnis imago finita sit et finitæ menti respondens sed verum quoque est nos posse infinitam ejus naturam per [illegible] illationem inferre atque intelligere. [illegible] quomodo se habeat infinitum non imaginemur, esse tamen aliquo modo infinite [illegible] ejus ideam non per phantasma sed per simplicem intelligentiam [illegible] habemus. Quare cum dicitur non posse non concipere Deum nisi velut ens finitum, ut vera propositio sit significare debet non posse non concipere nisi per phantasma, non autem per intelligentiam. At vero cum nos loquimur de spatio separato atque intelligimus non posse non concipi per intelligentiam; cum quidquid separatum et abstractum a [illegible] et rebus finitis concernitur ad intelligentiam pertineat. Ut ergo comparatio ex æquo conveniat dicendum est quemadmodum recte inferimus Deum existere quia non possumus non existentem concipere, hoc est intelligere, ita recte colligimus existere spatium separatum quia non possumus non concipere, hoc est intelligere quod [illegible] propositionem [illegible] falso [illegible] mentem humanam non posse non concipere hoc eo quod prædita sit vi abstrahendi [illegible] possit quilibet [illegible] negationem

si

sibi contingere, [illegible] neque etiam Mundum sine spatio separato concipere: nam si facilius est ei abstrahendi ab iis atque rebus a quibus abstractio fieri potest: non potest autem abstractio fieri a natura alicujus rei per negationem suorum essentialium attributorum: ergo neque idea Mundi confingi, quae non involvat necessario ideam spatii separati, cum essentiale Mundo sit esse finitum, et finitum sine termino, seu sine terminante [illegible] non possit intelligi, uti jam explicavimus. Conceptus ergo spatii separati non possibilis solum, sed necessarius omnino est humanae menti in presenti sua conditione. Neque dicant esse conceptum simplicis negationis seu conceptum nihili: nam id quod potest esse aliquatenus mensurabile, quod potest corpora et [illegible] excipere, quod divinam aliquo modo representat immensitatem, illud nihil erit corporis, nihil erit rerum creatarum, sed non profecto [illegible] et absolute nihil, uti jam ostendimus, licet per se solum patet.

Dices isto [illegible] Deus novum Mundum creet, fiet, ut inter illum, istumque nulla sit distantia, ut se se contingant [illegible] interceptum erit quoniam inane nihil est; et illa indistantia, et contigua sunt, inter quae intercipitur nihil.

[illegible], atque ut preteream [illegible] exinde induere Deo [illegible] necessitatem ut non [illegible] cum alium [illegible] ad hunc contiguum creare, [illegible] liberum, ut [illegible] quanti[illegible] [illegible] valuerit Mundum ab hoc alium seu [illegible] seu continentem [illegible] potius fueri, quam non illum deprimere de nihili conceptu preoccupationem [illegible]; hoc, inquam, ut preteream, superest sane semper difficultas. Nam ubi Deus utrumque Mundum et spheram condiderit et alterum [illegible] obtinere non potuerit cum futurum sit ut illi [illegible] in puncto minimo [illegible] ob inhaerentem contingant ut si utrumque [illegible] [illegible] contactu distantia [illegible] e regione [illegible] poterit sane recta [illegible] per geometricum postulatum ab uno puncto [illegible] et una [illegible] mensura [illegible] quare et licet inter illa duo puncta nullum intercipitur [illegible] omnino [illegible], seu [illegible], quae incorporea sit [illegible] inane spatium in quo [illegible] Deus [illegible] creationem [illegible] novi spatii conceptione [illegible]

Ex quo intelligi etiam potest quam ridiculum [illegible] nihil [illegible] nihili vero inane spatium [illegible] non modo duo Mundi sed duo etiam quilibet [illegible] [illegible] non [illegible]

pun-

junctum sed omnia [illegible] omnia, inter quæ potest concipi recta quædam linea trahi. Et sic plures [illegible] sive globorum quorumlibet, secluso omni corpore alio quasi acervum fieri, atque hos omnes, seu Mundos seu globos ita se se secundum omnia sui puncta contingere ut [illegible] nec opus intermediorum [illegible] sed esse mutuum omnium contactum [illegible] m[illegible] [illegible] verum [illegible] [illegible], dum [illegible] [illegible] cum posset Deus alios Mundos extra istum condere esse profecto extra [illegible] [illegible] in quibus illi [illegible] non [illegible]

Objes tertio. Deus est habendus immensus prout est in se [illegible] [illegible] extensionem habet: non prout videlicet in loco [illegible], hoc [illegible] est [illegible] demonstratio [illegible] quæ-ranti ubi esset Deus antequam mundum conderet" bene est olim responsum" fuisse in se ipso videlicet quasi non Mundus non aliud sed ipse sibi [illegible] [illegible]

[illegible] illimitata videtur [illegible] hæc illimitatio sive infinitudo non est quam nomine [illegible] immensitatem [illegible] quæ quasi secundum [illegible] extensionem supponit autem ut rem notam aliud esse extensum aliud extensum v. g. candorem cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] immensitatem seu esse ubique omnemve locum quasi replere [illegible] ut verbo dicam S. Augustinus [illegible] [illegible] Deo [illegible] infinitatem [illegible] habet [illegible] [illegible] immensitas [illegible] Deo autem [illegible] non [illegible] individua [illegible] semel et ubique tota non ea profecto ratio est, seu nimirum ut corporea substantia [illegible] quod non in uno solum ~~[illegible]~~ [illegible] sed per [illegible] partes [illegible] sit, sic divina quasi extensa habetur quod non in uno solum, sed in pluribus immo omnibus [illegible] [illegible] [illegible] ex divinæ essentiæ perfectione oritur, ut æterna ac immensa sit [illegible] [illegible] omne [illegible] quæ locum [illegible] quibus intelligi neque æternitas neque immensitas posset

[illegible] Deus [illegible] [illegible], [illegible] in omni tempore omni et omni Loco. Et cum quaeritur ubi esset Deus antequam Mundum conderet [illegible] sed consequentem [illegible] esse, et fuisse eum ubique, seu in omni loco non [illegible] solum spatio in quo [illegible] sed in caeteris etiam infinitis. [illegible] quidem [illegible] loco Deum [illegible] demonstrationem [illegible] essentiae, et non respectu immensitatis [illegible] concurrens, [illegible] complectitur. Quod enim aliquando Deus dicitur esse [illegible] locum, metaphoricum plane est, et [illegible] potest dici quodlibet [illegible] corpore [illegible] non [illegible] quia et Deus in omni, et [illegible] quaelibet res sit in suo speciali, ac proprie dicto Loco.

Obiic. quaero si [illegible] vacuum separatum admittimus Deum sine ratione [illegible], hoc admisso [illegible] illud quidem [illegible] Admisso vacuo [illegible] corpora hunc vel illum locum debeant occupare, partes enim [illegible] vacui [illegible] proprias [illegible] habent, quod eas alteram ab altera secernat. ergo nulla ratio est cur Deus hunc Mundum [illegible] vel alium creans debeat in hunc vel illum [illegible] locum collocare [illegible] Deus [illegible] sine ratione operatur ergo [illegible] est Mundi creatio si spatium inane admittimus.

Resp. dis[tinguendo] maj. Si admittimus [illegible] vacuum separatum, admittimus Deum sine ratione [illegible] hoc est sine ratione sufficienti Leibnitzianorum, [illegible] [illegible] aliqua proprie Dei, et effectus libere [illegible] maj. et [illegible] minore [illegible] distinctionem neg. [illegible] verum quidem est [illegible] nullam [illegible] in [illegible] rationem sufficientem [illegible] hoc potius quam illud debeat [illegible] a Deo creatum [illegible], sed ratio [illegible] requirenda [illegible] in creatione [illegible] voluntas Dei, quae est [illegible] et ultima ratio rerum omnium quae ad Mundum pertinent [illegible] Deus cur in hoc vel illo potius loco Mundum [illegible], cur hoc vel illud potius spatium voluit corpore repleri, aut vacuum esse. ([illegible] hoc vel illud [illegible] non [illegible] Deum esse [illegible] distinctum, de quo magna [illegible]) [illegible] ergo Dei [illegible]

[illegible] ratio sufficiens a nobis quærenda. Et sane si rationis sufficientis [illegible] in electio-
nibus etiam humanis locum non habet, salva hominis libertate, quanto magis in divinis,
iis præsertim quæ prima ab omnipotentia ex nihilo facta fuerunt, in electione inter æqualibus
diximus duntaxat valere principium rationis sufficientis, sed [illegible] neque non tantum
quantum Leibnitiani prædicant habere potest utilitatem: cum enim non ut plurimum
[illegible] verum sufficiens ratio, firmissima non sunt argumenta quæ ex ratione sufficiente
desumi solent, ut optime observat cum aliis pluribus gravissimus auctor P. [illegible]
hypothesi tamen reperiet illam [illegible] (et tamen dicendum est etc.) [illegible] Philo-
sophi [illegible] omnem extensionem merum esse phænomenon nullamque extensionem
revera existere. Nam quod partes extra partes concipiamus, non ideo fit, inquiunt, quia
revera vel in corpore vel in spatio partes ejusmodi sint, sed quia proprietates seu vires
quædam sunt in rebus, quæ diversas faciunt in organis sensoriis impressiones, diversasque in
nobis excitant ideas, a quibus res illæ tamquam plures repræsentantur, adeoque extra
se invicem [illegible]. Ex hac diversitatis notione per sensus acquisita oriri volunt no-
tionem extensionis, atque ideo extensionem esse [illegible] phænomenon appellant, quo collo-
[illegible] phænomenon. Quemadmodum scilicet color [illegible] habet relate ad sensum
nostrum, atque [illegible] habet relate ad corporum [illegible] ad lucem [illegible]
extensio [illegible] et locus [illegible] Deum quidem [illegible]. Verum de posita hypothesi ve-
rum [illegible] aliud revera [illegible] non modo ratio sufficiens electionis [illegible] requira-
tur, sed tota etiam de vacuo et pleno controversia omnino evanescit. Cum enim ex quibus-
[illegible] extensionis notione hæc quæstio oriatur, tota huc revocabitur [illegible] an sit [illegible]
[illegible] et [illegible] an sint realitates quæ aliquid substantialitatis habeant, an vero in simplici
[illegible] constent. Si quæstio ita explicatur, [illegible] plenum et vacuum meræ sint phænomena. Itaque investigari non debet utrum existat
plenum aut vacuum, sed potius instituenda quæstio est an per phænomenon vacui an per
[illegible] rerum naturam nobis [illegible] repræsentare. [illegible] ege-
mus [illegible] prout est [illegible] sed qualenus nobis [illegible] Deum hæc
ad nos pertinet [illegible] quæstionem [illegible] hypotesi
Hoc

[illegible] itaque [illegible] quod [illegible] immensum [illegible] concipitur [illegible] [illegible] dicere possimus nos [illegible] proposuimus ostendisse probabile nempe videri [illegible] spatium dari [illegible] separatum extra Mundum.

Propositio 3tia

Dari [illegible] disseminatum seu inania spatiola

mundi corporibus interspersa

Prob. primo [illegible] spatium [illegible] disseminatum non [illegible] nullus esset corporum motus sed [illegible] [illegible] dubitamus ergo spatium [illegible] disseminatum dari dicendum est. Prob. [illegible] [illegible] Mundum [illegible] inania [illegible] molem esse [illegible] plenam [illegible] [illegible] [illegible] [illegible] [illegible] aliud occupare [illegible] [illegible] [illegible] [illegible] aut ergo corpus non potest admitti [illegible] [illegible] [illegible] [illegible] hoc fieri non potest quin duo corpora se se undique penetrantia eumdem locum occupent, quod sane per vires naturae nunquam posse fieri dicemus: qui ergo non videt hac ratione fieri, ut nullum corpus ex [illegible] quae intra hanc mollem disposita sunt moveri [illegible] loco [illegible] [illegible] alterius locum [illegible] cum locum plenum [illegible] necesse erit ex eo [illegible] [illegible] [illegible] occurrat illud porro [illegible] conceditis [illegible] quidem plena [illegible] [illegible] extremi mundi [illegible] [illegible] contradicturve [illegible] [illegible] [illegible] corpus cedere loco non valeat nullum erit principium motus [illegible] movebitur. Intermixtum ergo debet esse inane rebus ut motus in universum [illegible] admittatur [illegible] [illegible] [illegible] quidquam possit cum sol generatione [illegible] [illegible] [illegible]

Prob. 2do experimento. Si quod est corporum genus [illegible] vacuum [illegible] [illegible] aliud profecto est aqua quae [illegible] [illegible] videtur. sed aquam habere spatiola [illegible] [illegible] [illegible] ex eo quod [illegible] condensari [illegible] [illegible] moles [illegible] minuatur [illegible] [illegible] [illegible] [illegible] [illegible] experimentum. [illegible] [illegible] metallo, quod [illegible] magni, ubi aqua [illegible] fuerit [illegible] [illegible] Tunc [illegible] vasa [illegible] spatiola inania, [illegible] aquae divisibile intelligitur [illegible] particulas [illegible] [illegible] [illegible] volumi-

mille. Tandem [illegible] et [illegible] facta concava [illegible] convexa; [illegible] est [illegible] dominatam [illegible] interius [illegible] variis tumoribus [illegible] ipsius [illegible] pentibus) [illegible] neque fore amplius partium mille sed [illegible] nongentarum [illegible]. Atqui erunt adhuc [illegible] mille. Cum nongentae igitur aquae nongentas capacitates occupaverint [illegible] [illegible] non erit necesse [illegible] aliquibus ex nongentis se penetrent et [illegible] [illegible] in eadem sint locus? hoc repugnat [illegible] natat. ergo aquae particulae [illegible] [illegible] in quae se se intrudant quin alias particulas inde extrudant ergo [illegible] [illegible] aquae [illegible]. Quod de aqua idem de aere probat experimentum. Quodsi liquida quorum partes adeo [illegible] uniformes et similes videantur, nequeunt tamen ita invicem [illegible] ut non innumera interspiunt vacuola, quid de solidis corporibus dicendum quae tanto majoribus [illegible] inter se diversis particulis [illegible] [illegible] aurum quod est corpus omnium quae nobis nota sunt durissimum [illegible] [illegible] [illegible] majorem [illegible] [illegible] numerum majorem quam quod-libet aliud corpus contineat, adeo [illegible] est, ut [illegible] materiae nulla [illegible] possit [illegible] [illegible] inanis [illegible] quam moles ejus comprehendit. Pluribus id probant argumentis atque adeo geometrice demonstrant Philosophi: nobis satis [illegible] animadvertere [illegible] [illegible] microscopio contemplatas non solum [illegible] [illegible] sed variis modis [illegible] [illegible] meatibus ita distinctas ut de porositate reliquorum corporum [illegible] argumento [illegible] dubitavi.

[illegible] contra primam probationis partem. Spatium [illegible] non necessario requiritur ut corpora moveantur. Nam possunt [illegible] [illegible] esse omnia, et quodcumque moveatur corpus [illegible] aliud [illegible] et quod [illegible] [illegible] [illegible] aliud [illegible] [illegible] [illegible] in aere fieri videmus ubi avibus et in aqua ubi piscibus tam facilis est motus [illegible] aer [illegible] aqua corpora [illegible] et semper in contrarium [illegible] [illegible]: Non ergo opus est inania admitte ut motus fiat in corporibus.

[illegible] totum [illegible] nihil esse [illegible] quod pro certo [illegible] [illegible]. [illegible] enim corpora in pleno, et confertissimo [illegible] moveri, [illegible] fluere et refluere quod a nobis [illegible] tum est et adversariis [illegible] demonstrandum. Nam quod dicunt de avibus [illegible] et in aqua ideo verum est quia moveri possunt aer et aqua; sed quaestio nostra est quomodo aer

et

et aqua quid moveri possit si non detur inane, patetum "Nam quo cumque queunt potuerunt procedere "tandem ni spatium cederent, latices concedere posse quo poterunt unde cum primis ire ne "quibunt?" ut ait Lucretius. Sed ut res magis pateat, fac debere corpus per aerem movere, id ut contiguum aerem pellat, debet idne pellum, quod agat versus illum procedere. At tantulum inde, quantulum pulli, aut longe minor etiam crassitudo est, occundum est, quare se in eo sistere non potest nisi prius aerem ex ista depulerit. Quonam autem ipsum depellet? res tarda, moveat ad locum retrorsum? at nondum illuc retro locus est vacando, quum nondum processit antrorsum; igitur cum tantulum inde quantulum est illi crassitudo procedere non valeat, cum locus non est quo aerem illud occupantem protrudere possit, neque habebit consequenter unde aerem ulteriorem propellat, sed necessitate remanebit in eodem loco semper haerebit. At vero si esse concedas inania intra aerem, tunc concipies quoque ut corpus urgere possit sibi superiore contiguum aerem, contiguae quae spatiolis vicinis receptae contingant alia spatiola, quae et ipsa pulsa rursus excipiantur ulterioribus vicinis spatiolis atque ita porro usquequae tanta compressione et relicto nona loco partes aeris laterales et insequentes ante vicibus discedentibus compressae in eum locum diffunduntur, sicque quantum de corpore promum relinquitur et consequitur tantum pone per latera venerat atque dilatatur. Ponendum itaque cum Lucretio verus est difficultas et difficultates solutio.

"Aut igitur motu privandum est corpora quaeque,
"Aut esse admixtum dicundum in rebus inane
"Unde initum primum capiat res quaeque movendi

Obici ideo si omnia corpora innumeris sunt intermixta vacuolis, dum corpora premunt, debere magis ac magis condensari, adeoque semper in minorem redigi molem nulla ergo corpora dura, aut solida, quod contra experientiam videtur.

Retai corpora absolute et perfecte solida nulla inveniri posse, extra omnem dubitationem est. Non enim tot subtilitas comminuerentur recentiores Philosophi, ut acumine corporum solidiores ut quantitatem materiae absolutumque pondus in corporibus singulis determinarent, si corpus perfecte solidum extitisset, ut nihil aliud in hac re nisi ponamus, praeterquam quod conjectura arguimus esse, nempe totum hoc universum exiguo adeo materiae quantitate compositum

ut in molem valdè parvam absoluta potentia redigi possit adeoque nullum corpusculum videtur adeo exiguum relatè ad sensum nostrum quod minus fieri non posse concipiatur. Hinc colligitur nullam duritiam aut soliditatem absolutam esse et perfectam quatenus nobis innotescit, sed relativam pendentem ex majoribus aut minoribus quam aliud quodlibet corpus insensibilis interporum. Constat ergo experientia et ratiocinatione nulla esse corpora solida si solid. nomine corpora intelligantur poris penitus destituta.

Instabis. Si tam parva esset quantitas materiae in corporibus quae magna nobis videntur, deciperemur semper a nostrorum sensuum organis adeoque ab ipso Deo, qui nobis ea dedisset. Atqui haec deceptio divinae veracitati repugnat. ergo etc.

Resp. neg. min. Plurimae sensuum fallaciae per ratiocinationem emendari possunt, nec sensibus temerè credendum est "non est judicium veritatis in sensibus" ait S. Augustinus. Itaque per sensuum organa Deus nos non decepit. Praeterea ut optimè observat nuperus editor P. Jacquier superbissimos sese ostendunt Philosophi qui humanas cognitiones ultra justos limites longius extendunt. Pauca admodum novimus in rebus philosophicis, atque in hac cognitionum nostrarum imbecillitate non violatur divina veracitas, sed contra maximè commendatur optimi numinis infinita bonitas cui placuit eas tantum hominibus concedere cognitiones quae ad justas vitae hujus utilitates et ad finem ultimum vitam scilicet aeternam perducere possint.

Instabis iterum. Si corpora tot poris pertusa sunt, jam per omnium corporum poros perpetuo effluerent corpuscula, per ipsos quoque corporis humani poros necessaria ad vitam fluida erumperent, atqui haec perpetua effluvia repugnant omnino. ergo etc.

Resp. neg. min. cum eodem P. Jacquier [illegible] et [illegible] Quidem vero ex singulis corporibus perpetuo exeunt effluvia quae quidem ponderis jacturam aliquando demonstrant, interdum autem nullam pro varia effluviorum subtilitate. Hanc effluviorum tenuitatem ferè incredibilem ostendunt corpora odorifera quae per plures annos absque ullo quod observabile sit, et experimentis convictum esse possit ponderis detrimento, subtilissimas emittunt particulas [illegible] organi olfactorii papillas [illegible] atque [illegible] accensum est. Quod autem per corporis humani poros necessaria ad vivendum fluida non erumpant id repetendum est ex diversa fluidorum pororumque figura [illegible] ut in ipsa corporis statu [illegible] fluidis exitum prohiberet [illegible] laudanda est divina bonitas quae adv [illegible]

nobilem [illegible] nostri [illegible], ut vivere possimus et quadantenus esse sicut vellet vivere[illegible]mus; ad eum statum etiam eadem reducitur.

Superest nunc ut verbulum dicam de nonnullis veterum experimentis quae possent supponi [illegible] aliaque ipsis [illegible] argumentatio contra propositionem nostram superius. Vulgare est illud de vase cineribus pleno quod tantundem aquae admittit quantum vacuum cineribus inest; quasi proinde oporteat corpuscula aquae aut se penetrare, atque in eodem locali esse cum corpusculis cineris, aut nisi id fiat, ut fieri secundum naturam non potest, habere spatiola inter se inania in quibus cinerea corpuscula admittat. Videlicet experimentum explorando falsum deprehenditur ut et principiis naturae repugnat. Non secus se habet illud vulgare de vase aquae pleno neque ob catenulam auream immissam excedente. Aristoteles nunquam illud experimentum verum [?] proponens arguit nullam fore accretionem viventium, quoniam ut massa cinerum ob infusionem aquae non increscit, quod oporteat aquam aut recipi solum intra inania spatiola ex quibus completis moles non augeatur, aut certe [illegible] penetrare atque itidem esse loci cum corpusculis cinerum ut nullum proinde incrementum fiat, ita ut necesse alimentum aut intra inanes poros recipi, ex quo ipsum vivens nihilo fiat auctius, aut penetratione se se penetrare cum corporis particulis unaque ipsis esse in eodem loco, itaque vivens corpus nihilo fiat grandius. Sed enim et fallacem jam diximus experimentum ejusmodi et constat nostra alimentum sic subire inanes poros [illegible] partes etiam solidas [illegible] provehere, se seque illis interserendo novosque poros intercipiendo maiorem molem efficiat, nullaque eodem in loco sit in quo pars quaelibet praeexistens.

Propositio tertia

Dari potest in mundo spatium inane praeternaturale seu coacervatum.

Prob. [illegible] spatium inane coacervatum [illegible] possibile concipitur [illegible] potest momento temporis dari et plura momenta temporis permanere, sed et momentaneum et permanens possibile est. Ergo spatium coacervatum inane est omnino possibile. Prob. min. [illegible] experimentis. Si [illegible] tormentum [illegible] seu globum seu [illegible] compressum [illegible] inter inania spatiola interjecta, quantum ad [illegible] [illegible] retinendum inania intra fistulam, quod mox a globi [illegible] quam [illegible] extra se se relaxante (et quod nullum [illegible]

[illegible] sentent [illegible] tur; si, inquam, hoc cogitemus [illegible] concepimus tan-
tundem, aëre intra inanis coacervati cadere in fistula, quadantenus inanem particulae illuminata
in aerem per compressionem sunt immixtae eo momento quod globi seu flammæ egressum et aeris regres-
sum intercedit. Quod temporis intervallum verè momentum esse ad sensum nostrum ipsa celeritas,
et rapiditas aeris regredientis demonstrat cujus tantus est impetus, tamque vehemens impulsus,
ut globi egressus et ingressus aeris simul fiat et cum sonitu ipso ingenti unum et idem esse vi-
deatur. Quæ tamen successive fieri tam certum est ut demonstratione non egeat. Possibile ergo
est spatium coacervatum momentaneum ad sensum nostrum. Sed possibile est etiam perma-
nens et demonstro item experimento vulgari quod Hero affert et Turnebus h[illegible] versus
expressit. Si ollam vitream perforaveris et per foramen siphunculum in eam immiseris, dili-
genterque adlambaris ore interiorem aerem elicias magnaque intus relinquetur ina-
nitas, cujus argumentum hoc fuerit. Si enim prius quam externus subeat aer siphonem
digito obturaveris et in aquam inverteris, amoto digito aqua succedit sursum, ut in pilla
vinum feretur. Atque inanitas illa permanebit non solum quandiu gena aere exhausto
inflata comprimens aerem externum qui vacuum [illegible] ollam, phialamve comprimet buccæque
suæ agglutinaverit sed etiam deinceps quandiu osculum digito obturatum continebitur.
Possibile ergo esse etiam spatium permanens coacervatum in Mundo experimento est de-
monstratum. Plura alia possent afferri ad idem confirmandum experimenta desumpta
pneumaticorum ex gravitate specifica corporum, quæ contineri non posset nisi spatium vacuum
eorum daretur in camera Pneumatica seu vacuo Boyleano in quo corpora videmus
sive in amplum volumen extensa, sive in angustissimum reducta, equalibus temporibus
equaliter recta decurrere in descensu. Quod experimentum demonstrat non solum aerem
abesse sed etiam illius loco nullum alium fluidum succedere. Hæc inquam possum afferre
experimenta sed cum eadem revocanda sint in tractatu de viribus, sufficiet modo quod
dictum est, ut concludamus dari posse in Mundo sive momentaneum sive permanens
spatium coacervatum quod erat demonstrandum.

Obiies primo. Spatium inane coacervatum non est possibile in Mundo si contrarium sit legibus natu-
ræ sed contrarium [illegible] probo. Nullum naturæ ordini notum est, in quo spatium [illegible]
coa-

coacervatum deprehendatur, sed vero multa novimus in quibus naturę resistentia per repu-gnantia tanta apparet, ut merito veteres dixisse videantur "naturam abhorrere a vacuo". Et sane in duobus supra allatis experimentis quanta vis non requiritur, in primo quidem impetus ignis ex pulvere pirio accensi, in altero vero contentionis musculorum ab ipso usque abdomine, ut aer comprimatur atque corpuscula compellantur, quod non ipsum aerem cogit ad talem quampiam subingressionem, et motum tamen, ac cętera ita moventur per aerem, ut id nullo pene vi fiat? unde nam inquam tanta vis est resistentię, nisi leges naturę sint quę adversantur? si ergo fieri non potest, ut artis viribus naturę vires vincantur, ne fieri quidem poterit ut inane spatium coacervatum revera efformetur. Quare quod tale spatium apparet nihil aliud esse potest quam aut prejudicatę opinionis effectus, aut mera organi sensorii illusio.

Ratio dis. maj. Spatium etc non est possibile in Mundo si contrarium sit Legibus naturę, hoc est si contrarii nomine intelligitur absolute oppositum legibus naturę con. si intelligatur quod dicimus non secundum naturam scilicet impossibile est si non est secundum naturam operantem via extraordinaria con. via ordinaria vero praeter et praeter modo distinguo min. Legibus naturę est contrarium, hoc est Legibus naturę operantis via simpliciter ordinaria con. via extraordinaria seu via non simpliciter ordinaria nego minorem. et explico distinctionem [illegible] genera dici possunt naturę leges aliae [illegible] ad intimam rerum essentiam, alię ad modum determinatum existentię rerum, alię ad rerum ipsarum ordinem universalem. Quod [illegible] dicitur absolute contra naturam, alterum non secundum naturam, tertium praeter naturam. Jam vero nulli ex his tribus generibus legum contrarium est spatium coacervatum. Non intimę [illegible] Nam spatium inane separatum ac etiam disseminatum esse posse imo actu esse jam est demonstratum. Non item determinato modo existentię, experimenta enim constat in pluribus locis spatium inane coacervatum determinatis modis existere et posse existere. Non denique ordini rerum universali, quandoquidem universalis rerum ordo non ordinariam modo sed extraordinariam etiam complectitur viam operandi naturę. Intelligimus autem per viam extraordinariam id quod in Mundo [illegible] a natura [illegible] atque arte humana adjuvante [illegible] enim cernere industriam

quoque, et artem humanam a natura inia non esse? si ergo [illegible] [illegible] non potest a natura via [illegible] [illegible] hoc est [illegible] [illegible] [illegible] et [illegible]. [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] hominum [illegible] in univer[illegible] [illegible] [illegible]. Nulla ergo natura [illegible] [illegible] [illegible] ergo [illegible], et [illegible] [illegible] vacui in natura? et tanta vis [illegible] [illegible] [illegible] vacuum procurandum? et [illegible] [illegible] [illegible] [illegible] [illegible] nomine erroris vacui [illegible] ejusmodi [illegible] [illegible] [illegible] quo [illegible] [illegible] minime [illegible] potest cujusmodi in [illegible] est id quo [illegible] nostra continuitatem vulnere aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quemadmodum non [illegible] [illegible] [illegible] [illegible] [illegible] totum, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], ita [illegible] natura [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] refugit, [illegible] [illegible] [illegible] [illegible] hoc [illegible] nomine erroris vacui [illegible] [illegible] dicimus nullum esse in natura erroris vacui. Qui enim [illegible] [illegible] adeat in natura [illegible] [illegible] in rebus omn[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nostre? nemo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] credamus metaphysico modo loquutos esse, qui errorem vacui in natura esse dixerunt, nempe ut innuerent [illegible] [illegible] repugnantiam, [illegible] [illegible] [illegible] natura agnoscere. Ceterum [illegible] naturae tribueremus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]cumque [illegible] [illegible] inducenda non [illegible] [illegible] [illegible] [illegible] ipsius varietatem potest quam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], seu [illegible] illa non comunt quaerere, quam in procurando hoc vacuo [illegible] [illegible] [illegible] sentiunt [illegible] [illegible] [illegible] unde [illegible] [illegible] [illegible]. Dico ergo [illegible] videri, quod in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in quo vel [illegible] [illegible] [illegible] [illegible] artes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] necessaria sit, ut ad [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] relinquitur locus, in quem [illegible] [illegible] statim [illegible] [illegible] necesse est, partes propellentis proxime [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] resistentias [illegible] [illegible] et [illegible] [illegible] [illegible] alias [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] necessaria vis [illegible] [illegible]

[illegible] ... promovebantur. [illegible] ... in quo nunc sumus. [illegible] ... quaerit [illegible]

[illegible] ... non datur ergo etc. Prob. Si duo haberentur corpora [illegible] ... mobile est neque [illegible] ... utriusque divulsio. [illegible] Jam vero cui non videt ideo [illegible] ... ingredi videat quod non potest [illegible] duo corpora spatium inane intermixtum [illegible] ... separari cum deberent [illegible] ... corpora se stationem constituat.

Resp. Verum est [illegible] ... mobilius [illegible] ... Lucretius [illegible] in ipso [illegible] sub [illegible] ... inane [illegible]

[illegible]

[illegible] ... omne necesse est

[illegible] ... possidet inane:

[illegible]

[illegible] ... tempore totum

Complere spatium, [illegible] primum quaecumque necesse est

Occupet ille locum deinde omnia possideantur.

[illegible] ... extrema [illegible]

[illegible] aere, medium interjacens [illegible] in quo temporis puncto aer in [illegible], tantillumve ulterius est quod superest [illegible] ad medium [illegible] ut nec minimi puncti temporis consequentiam complectatur. [illegible] [illegible] Lateralis ab eo [illegible] interne [illegible] contactum [illegible] prohibetur ex [illegible] [illegible] et cohaerens cum plano superiore teneat. Quod si inferius planum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quae non plano adhaerent [illegible] deinde quo se [illegible] resistentia [illegible] [illegible] et cetera [illegible]

[illegible] Lucretius hisce versibus

"Quod, forte aliquis cum corpora [illegible]
"Tum putat id fieri quia se condenseat aer
[illegible]
[illegible]
[illegible]
" Se ipse in se trahere, et partes conducere in unum.

Praeterea, invenimus hanc rationem eamdem videri cum ea quae plerique contendunt [illegible] plana corpora non se [illegible] contingere [illegible] aerem [illegible] rarefactus subeunte deinde exteriore [illegible] [illegible] sine admixtione [illegible]

Instabis. Duo corpora se possunt immediate contingere, quia quemadmodum si in aqua sint, [illegible] humidum [illegible] [illegible] [illegible] aliud [illegible] est, et quasi paries immediatum prohibens contactum

Video tantum [illegible] [illegible] mediocrem neget [illegible], quia potius prodet. Manifestum enim est [illegible] [illegible] [illegible] [illegible] [illegible] modo [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] extra [illegible], et [illegible] humiditatem [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] quanto ergo magis aerem, aut effluvium atmosphaerum [illegible] fluida [illegible] [illegible] [illegible] [illegible] particulas [illegible], a quibus solidi [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] memorabile experimentum [illegible] [illegible] momentaneo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] plane non [illegible] [illegible] [illegible] [illegible] compositio, [illegible] energia [illegible] [illegible] explicari [illegible] [illegible] [illegible] observasse non [illegible] [illegible] quidem [illegible] [illegible] spatium parum [illegible] intermistum [illegible] et quidquid est tamen occupati spatii ab igneis famique [illegible] reliquum id tamen parum esse [illegible] [illegible] [illegible] non modo [illegible] majore sed [illegible] maxime etiam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Pneumaticamque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] quemadmodum illa [illegible] [illegible] esse quod in [illegible] aer extra [illegible] [illegible] [illegible] [illegible] [illegible] vehementerque eam [illegible] in Pneumatica vero aer, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nihil aliud quam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] praetereunda [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] valeant

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] observationes quae objici solent, ut cum vulgo timent, ne [illegible] [illegible] [illegible] partium facta quae est ipsarum [illegible], pereat et Mundi [illegible] consequatur. Ita nimirum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nullum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Tum futurum ajunt, ut lux, aliaeque caelestes influentiae [illegible] per spatium [illegible] non pateat, et ideo [illegible] [illegible] [illegible] debere esse [illegible] continuam [illegible] [illegible], ut vehiculum sit quo caelestes influxus trahi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] quod non [illegible] esse [illegible] [illegible] [illegible] [illegible] esse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cum nulla sit [illegible] [illegible] [illegible] proportio et videmus ea quae moventur [illegible] [illegible] tanto [illegible] velocius, quanto [illegible] liberius [illegible] [illegible] [illegible] est. [illegible] enim [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] motum [illegible] [illegible] ubi nihil est [illegible].

in instanti peragi, quod apparere tamen esse ex successione partium spatii dianem [illegible] percurrendarum demonstratur. Cum denique alia [illegible] ad hanc rem non inveniam, videtur in aliis solvendis esse immorandum. [illegible] enim [illegible] persimile est, ut ob factum exiguum intra Mundum hypotheticum [illegible] abest ut respectu molis [illegible] tantus sit quantus est respectu humani corporis, [illegible] strages toti Mundo [illegible] [illegible] [illegible] [illegible] demonia solvatur. Ne [illegible] analogia valeat debere, notius inter partes Mundi [illegible] [illegible] grandes ad [illegible] [illegible] [illegible] non continuitatem sed [illegible] temata [illegible] [illegible] [illegible] de [illegible]. [illegible] enim quod ajunt de influxibus cœlestibus, quando quo [illegible] est [illegible] ut deinceps quoque [illegible] trajectio [illegible] atque adeo [illegible] [illegible] [illegible] [illegible] regio [illegible] aeris et [illegible] [illegible] [illegible] [illegible] [illegible] lux ignis, et si qui sint alii cœlestes influxus ad usque terram trahicerent quando nihil trajectioni obstaret. Non enim vehiculo [illegible] indigent, ut non [illegible] [illegible] [illegible] sed [illegible] [illegible] dicatur, vel corporei sunt vel sine corporibus non trahiciunt. An vero pronte [illegible] eveniret [illegible] [illegible] Democritum Aristoteles removebit, [illegible] ut [illegible] in cœlo exquisite [illegible] [illegible] [illegible] efficeretur prorsus inane, alio dicendum loco est. Denique [illegible] [illegible] quod [illegible] motu [illegible] [illegible] adjicitur. [illegible] enim licet intra parvum hypotheticum non daretur motus non [illegible] [illegible] per totum [illegible] Mundum [illegible] tanto [illegible] esset motus intra inane facilior quanto minus nihil prorsus obstaret. [illegible] vero foret [illegible] Quoniam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] moventur. Ex quo efficitur ut [illegible] si inane merum intra Mundum foret, neque in eo nihil constituta influxus, neque ex terra neque [illegible] [illegible] [illegible] [illegible] ac si Mundus plane non existeret, ac in imaginariis spatiis versaretur. [illegible] neque [illegible] neque [illegible] motus ut [illegible] [illegible] [illegible] centro [illegible] [illegible] motus aut [illegible] aut impulsionis aut utergue celer [illegible] [illegible] [illegible] foret. [illegible] fusius [illegible] cum de motu infra disputabimus.

Quæstio tertia

De motu.

Primum corpora esse [illegible] [illegible] [illegible] [illegible] esse [illegible] et [illegible] moveri [illegible] [illegible] Ergo quam adhuc sequitur ordinem, nos quoque in tractatione nostra servare vellimus, nos

postulat hic ut, post quæstionem corporis essentiam et spatii existentiam concludentem, quæstionem tertiam longe omnium pulcherrimam et maxime perfructuosam de motu instituamus. Neque enim nobis est animus ita de motu agere, ut [illegible] [illegible], utrum a quiete differat et sit ne [illegible] positivum aliquid an negativum, aliaque ejusmodi in quibus [illegible] laborant qui se [illegible] otio [illegible] quærunt. Quis enim negandi utrum sit motus sed utrum negandi plus [illegible] [illegible] conaretur ostendere aut argumenta [illegible] potius quam [illegible] obambulando quemadmodum Zenoni Diogenes fuit respondere, vel alio aliquo modo non quidem lingua sed manibus [illegible] quæstioni satisfacere objectione omni [illegible] et refutare? quod responsionis genus non [illegible] in quæstione de motu [illegible] in altera de quiete maxime valeret cum altera ab altera pendeat et una ex alterius solutione solvatur. Quod si non ita agere [illegible] [illegible] [illegible] [illegible] tamen [illegible] motu definitionem [illegible] [illegible] [illegible] [illegible] quam definitionem [illegible] [illegible] in sua ad Physicam [illegible] [illegible] [illegible] proponit, et explicat, ut opere pretium futurum [illegible], si [illegible] hoc loco [illegible] [illegible] neque enim planius verbis nostris explicare posse confidimus. "Motum" inquit "qua in uni[illegible] [illegible] [illegible] translationem corporis è loco in locum convenit quodammodo inter omnes [illegible] [illegible] [illegible] [illegible] quod dicitur transferri è loco in locum, id utrinque controversum [illegible] [illegible] [illegible] [illegible] [illegible] philosophos. Qui omnem motum ita deffiniunt, ut id quod movetur [illegible] [illegible] [illegible] circumjectis sed tantum cum spatio immenso [illegible] infinito comparent [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quiescat [illegible] [illegible] [illegible] [illegible] [illegible] moveantur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] (juxta hypothesim [illegible] [illegible]) totus cum terræ globo [illegible] solem [illegible] [illegible] etiam totius systematis centrum quo universa corporum ad nos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnino non potest. Porro qui omnem motum ita [illegible] ut [illegible] [illegible] movetur non cum [illegible] infinito sed cum aliis corporibus [illegible] [illegible] vero illis comparetur [illegible] in omni motu [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] moveri [illegible] [illegible] [illegible] nullo modo [illegible] [illegible] [illegible] [illegible] omnem motum ita [illegible] [illegible], ut id quod moveri dicatur, non cum corporibus longinquis sed cum [illegible] [illegible] [illegible] [illegible] proxime contingat [illegible] [illegible] [illegible] dicendo [illegible] [illegible] [illegible] [illegible] inter aliorum corporum particulas [illegible] [illegible] [illegible] translationem [illegible] terræ [illegible]

"qui circa Solem vera circumferentia convertitur. E contrario ea dicenda sunt moveri, quorum est omnis, "atque ea minus hoc tantum confert, ne una cum aliis corporibus abrepta ferantur, ut pisces cum flu- "minis [illegible] obnituntur

Verum [illegible] [illegible] vocis ambiguae intellectibus evanescet [illegible] [illegible] dis- tinctionis [illegible] cum enim id quod moveri dicitur tripliciter spectari queat ut vel cum spatii immobilibus atque infinitis partibus vel cum corporibus remote circumjectis vel cum ea quae id proxime con- tingunt superficie comparatur, [illegible] in partes suas distribuitur haec triplex comparatio [illegible] de motu omnis [illegible] mutatio [illegible] est. Primo igitur quod moveri dicitur comparari potest cum partibus spatii et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnino [illegible] circumjectorum corporum ratione [illegible] [illegible] motus absolutus ac vere proprius. Secundo id quod moveri dicitur comparari potest cum corporibus longinquis et [illegible] [illegible] una cum corporibus proxime circumjectis transferri potest ideo ea mutatio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] motu relativo communis. Postremo id quod moveri dicitur comparari potest cum [illegible] corporum [illegible] [illegible] me contingunt et quoniam [illegible] [illegible] quod hoc modo movetur [illegible] [illegible] tum communi [illegible] absoluto motu (ut si [illegible] eadem velocitate [illegible] [illegible] [illegible] [illegible] [illegible] Orientem) et e contrario quod hoc modo quiescit transfertur revera motu et absoluto et communi (ut corpora [illegible] [illegible] revera occulta) ideo ea mutatio situs quae sit respectu superficierum proxi- me contingentium recte appellari potest motus relativus proprius

[illegible]

[illegible]

[illegible] corporis ad [illegible] [illegible] [illegible] atque [illegible] [illegible] [illegible] [illegible] [illegible] re [illegible] ipsum [illegible] a Deo impressum, et semper et [illegible] eandem [illegible] [illegible] [illegible] corporum omnium [illegible] [illegible] ad corpora alia impulsu suo movenda et debere [illegible] respondere." Verum" subdit ipse "[illegible] [illegible] [illegible] atque aestimari non potest hic unicè "verus motus [illegible] [illegible] [illegible] [illegible] duorum corporum quovis modo conjunctorum [illegible] "[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] videtur, an in eo quod tendens [illegible] "sor.

"fortasse planè quiescere videatur, verus motus, et consequenter vera vires, unde singulis "illa oriuntur, [illegible] quiescit [illegible] punctum in infinito spatio a nobis deffiniri posse videtur) illum ipsum quiescit nec ne demonstrari non potest" Ita de primi generis motu Clarcke. Transit inde ad explicationem motus [illegible] generis [illegible] dicitur relativè communis, qui in mutatione situs consistit [illegible] respectu [illegible] cujusmodi Sol esset, et Stellæ quæ fixæ dicuntur, [illegible] terræ [illegible] circa [illegible] revolverentur [illegible] regionum, urbium [illegible] non respectu [illegible] terræ, sed respectu corporum cœlestium. illa motus relativus communis est [illegible] etiam vulgo dicimus [illegible] quantitatem [illegible] corporis [illegible] motu [illegible] æstimatur. V. c. ut verbis utar Clarcke ejusdem [illegible] globus [illegible] plumbo [illegible] ad gravitatem [illegible] manu mittitur, quantitatem motus globique vim ad percutiendum simul ex globi celeritate plumbique [illegible] pondere æstimare solemus Æstimare solemus, inquam, vere [illegible] ut [illegible] vero [illegible] in terra sit, quæ penitus videtur [illegible] illa [illegible] motusque verus [illegible] sit. hoc [illegible] dictum est dignoscere non possumus. [illegible] ambigere non debemus, est motus relativè proprius qui definitur [illegible] corporis vel diversis corporum [illegible] proximè contingentium [illegible] [illegible] quæ sunt de natura rerum particula [illegible] et cum dicimus calorem aut sonum [illegible] motum [illegible] corporis [illegible] ita intelligo ut id totâ sui superficie [illegible] sumptâ vel diversis corporum proximè [illegible] gentium partes [illegible] applicatur: ut [illegible] globus [illegible] totâ sui superficie diversis [illegible] [illegible] applicatur [illegible] his diversis motus definitionibus facile [illegible] inter [illegible] [illegible] diversæ [illegible] definitiones [illegible] enim [illegible] est de motu sive quiete verè et absolutè [illegible] [illegible] locus est [illegible] et immobilis spatii, quam corpus occupat tum de motu relativè communi [illegible] locus [illegible] in [illegible] mundo [illegible] quæ locus [illegible] [illegible] vere [illegible] movetur [illegible] [illegible] proxime ambientium Quis autem non videt

triplicem hanc distinctionem [illegible] definitiones [illegible] temporis quoque [illegible]
Quemadmodum enim locum verè et absolutè [illegible]
[illegible] occurrit: ita tempus verè et absolutè proprium illud [illegible] dicam [illegible] æternitatis [illegible]
[illegible] ordo [illegible] existit [illegible] illud [illegible] differen[illegible]
[illegible] ordo successivorum [illegible] simultaneorum [illegible] tempus [illegible]
solus Deus [illegible] habet [illegible] cognitionem [illegible] solus æternus sit solus [illegible] cognoscit [illegible]
[illegible] creavit cœlum et terram. Tempus deinde relativè commune [illegible] ille successivorum ordo in serie
continua [illegible] communis est [illegible] omnibus creat[illegible] ad statutas à Deo naturæ leges [illegible]
[illegible] ordinis [illegible] non [illegible]
[illegible]
[illegible] tempus [illegible]
[illegible] per [illegible] ad [illegible] unam horam millesima vel [illegible] [illegible]
nobis et cognoscitur relatè duntaxat ad primævas naturæ leges motus [illegible]
relativa nobis est non absoluta ejus cognitio quemadmodum cognitio est motus [illegible] relat[illegible] communis
Tempus denique relativè proprium [illegible]
[illegible] seriæ continuæ consideratur non relatè ad primævas naturæ leges quas nos non omnino co-
gnoscimus sed relatè ad alium successivorum ordinem sub sensus nostros cadentem: ita ut quemad-
modum motus vel locus relativè proprius cognoscitur et [illegible]
[illegible] vel sensibilium corporum proximè ambientium ita tempus relativè proprium cognoscitur [illegible]
[illegible]
[illegible] motus [illegible] motus [illegible]
continuum successivorum ordinem repræsentat tempus designat, quo [illegible]
[illegible] per relationem [illegible]

Hæc quæ de motus, loci et temporis definitionibus quantum [illegible]
[illegible] ad distinctiones [illegible] omnis de motu [illegible] natura [illegible]
[illegible] et [illegible] enim cum [illegible] sit scientiæ [illegible] in dialectica observation-
[illegible]
motus, loci et temporis naturam [illegible] perversæ, pro triplici distinctione in absolutè propr. in relativè

comune ac relativè [illegible] est, [illegible] quem [illegible] nadaquo [illegible] [illegible] [illegible] naturam minus [illegible] [illegible] vel motus vel [illegible] vel temporis [illegible] [illegible] [illegible] [illegible] sentimus [illegible] quid de [illegible] natura [illegible] [illegible] [illegible] et mentis nostræ [illegible] [illegible] dicemus, [illegible] non sit in [illegible] [illegible] [illegible] [illegible] [illegible] omnibus quæstionibus de natura motus [illegible] [illegible] motus relativè [illegible] [illegible] [illegible] motum relativè [illegible] [illegible] [illegible] [illegible] est naturæ [illegible] quatenus sensus [illegible] nostros [illegible] plane [illegible] [illegible] negari. Quotidie enim experimur infinitis prope modis corpora inter se relativè moveri; [illegible] continuam et successivam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mutatur. Quamvis autem tota de motu relativè [illegible] quæstio nostra sit, prodesse tamen hoc loco ad rem plenius intelligendam ab hac [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] considerare quatenus effectus est simpliciter alicujus rei seu potentiæ, quæcumque tandem ea sit [illegible] [illegible] [illegible] omnia a Deo primo [illegible] existere certum est et nos [illegible] [illegible] [illegible] [illegible] [illegible] nolle [illegible] nos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est quem nobis primum repræsentamus.[2] illud [illegible] [illegible] [illegible] statum mutare [illegible] Sentimus [illegible] [illegible] et nos [illegible] [illegible] mutationem [illegible] in corpus [illegible] et corpus item [illegible] quodammodo [illegible] [illegible] [illegible] corpus [illegible] mutationem [illegible] resistentia vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actionem pertinent et [illegible] vocantur attractio nempe et repulsio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] motus [illegible] [illegible] [illegible] in [illegible] qualitatem [illegible] [illegible] scholastici [illegible] et hæc ad [illegible] [illegible] [illegible] [illegible]

Atque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corpus [illegible] [illegible] [illegible] Hæc verba de-

definitionis [illegible] perpendenda. Cum enim dicitur corpus statum suum quietis vel motus servare [illegible] nisi [illegible] intelligitur vires [illegible] omnes corpus [illegible] ad statum suum mutationi [illegible] [illegible] [illegible] ipsam semper [illegible] [illegible] [illegible] servare intelligendum est donec ab actione aliis viribus impressis vis ejus resistentiae vincatur [illegible] de motu sermo sit [illegible] servare [illegible] est [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] inertiae [illegible] [illegible] [illegible] nullam [illegible] [illegible] [illegible] ad motum ad quietem. [illegible] [illegible] nomine [illegible] motus, [illegible] se [illegible] intelligant [illegible] corporis non [illegible] ut perpetuo moveatur aut perpetuo quiescat, a quibus non [illegible] [illegible] attractio vero [illegible] ad [illegible] principium [illegible] corporis [illegible] componentes particulas [illegible] natant et [illegible] [illegible] [illegible] corporum impellit [illegible] [illegible] distantiis corporis [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] revera esse in corporibus [illegible] nos considerabimus [illegible] leges [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] quaestionem de occultis qualitatibus Aristotelicorum revocamus? Nam haec principia [illegible] [illegible] considerabimus, ut occultas [illegible] sed ut universales naturae leges [illegible] formatae. [illegible] principia quidem [illegible] revera existere ostendunt naturae phaenomena [illegible] [illegible] [illegible] [illegible] rerum species specificis praeditas [illegible] qualitatibus occultis [illegible] [illegible] hoc [illegible] est nihil dicere [illegible] naturae [illegible] [illegible] [illegible] [illegible] rerum [illegible] [illegible] [illegible] [illegible] Philosophus [illegible] [illegible] [illegible] [illegible]

[illegible] 116

Propositio prima

Inesse omnibus corporibus vim inertiae

Prob. Lex est philosophandi superius stabilita: ut qualitates quae in omnibus corporibus in quibus experimenta instituere licet, nec vero eadem quantitatem incremento vel decremento intendi et [illegible] variantur tradantur, ut [illegible] universaliter [illegible] vis inertiae ergo universaliter omnium corporum qualitas sive insit omnibus corporibus vis inertiae. Prob. min. [illegible] inertiae in eo sita est, quod [illegible] corpora [illegible] statui [illegible] conantur: atqui hoc nec [illegible] incremento nec decremento in omnibus corporibus tum in quiete, tum in motu positis [illegible] quantum fieri potest experimentorum diligentia [illegible] vis inertiae [illegible] corporum [illegible] Prob. min. et primum corpora [illegible] ex quibus se constare videmus [illegible] vis nulla potest ea ad motum concitare [illegible] vis non semper in nostris [illegible] ut [illegible] aliquam [illegible] posse [illegible] de causa sensu nostro [illegible] debere [illegible] a quiete ad motum [illegible] sine causa [illegible] sponte sua [illegible] nulla ratio persuadebit [illegible] omnia quae [illegible] experimenta ~~[illegible]~~ doceant [illegible] [illegible] vel attractione [illegible] quod [illegible] motus [illegible] materia eadem [illegible] motus [illegible] Ex experientia constat corpora non sponte sua concitari ad motum [illegible] docet [illegible] ad [illegible] vires [illegible] corpora moveantur. Neque secus corpora quae moventur perpetuo [illegible] omni [illegible] vis removeri [illegible] corporum motus [illegible] corpora eo magis in motu [illegible] impedimen[illegible] [illegible] legibus [illegible] impedimentis [illegible] datum [illegible] corporum motum. Adest ergo vis inertiae in corporibus etiam in motu positis [illegible] (quod inde necessario [illegible] notandum est) [illegible] sine ullo incremento, vel decremento sive in quiete sive in motu corpora sint

nam

[illegible] si corpora equaliter [illegible] non [illegible] resisterent; quodlibet seu magnum seu parvum corpus posset vel minimo [illegible] nunc [illegible] a quiete ad motum et vicissim a motu ad quietem traduci: quod non modo principiis ontologicis adversatur, quæ nullum sine [illegible] effectum nisi causæ proportionatum, sed etiam quotidianæ experientiæ [illegible] ut non possemus [illegible] eundem in corpore duplo vel triplo majore producere vel extinguere [illegible] duplo vel triplo majores [illegible] proinde [illegible] esse ut quantitatem materiæ. Vis [illegible] ergo vis inertiæ neque augetur in corporibus neque minuitur, sed [illegible] semper est [illegible] nempe eam rationem cum quantitate materiæ, quam ipsa materia habet cum quantitate motus producenda, vel extinguenda. Cum itaque et experimentis et rationibus probetur non modo esse in corporibus inertiam sed sine decremento esse vel devenire in omnibus etiam [illegible] ommunibus [illegible] pro universali corporis qualitate haberi debet. [illegible] hanc [illegible] nondum [illegible] aperire solent exempla [illegible] gratia uno vulgatissimo contentus [illegible] C. Jacquier illud planissime explicat: si vas aquæ plenum in tabula [illegible] collocetur et vi satis magna impellatur aqua in vase sub initio motus versus partes motui vasis contrarias tendere videbitur non quod revera talis motus aquæ impressus sit sed cum aqua in eo [illegible] statu perseverare conetur [illegible] motum suum [illegible] non potest ac [illegible] aqua ubi [illegible] a vase [illegible] quiescens [illegible] videtur. Tandem [illegible] vasis motus in aquam transit [illegible] una cum vase [illegible] et eadem [illegible] erit si vasis motus subito cohibeatur, aqua tamen in eodem motu perseverare conabitur et super vasis latera assurget. Sed nihil facilius quam [illegible] exempla in hoc genere invenire, quorum corpora omnia, quæ moventur copiam suppeditant.

[illegible] Obiic. Illa vis non inest corporibus quam ratio et experimenta probant non inesse; [illegible] vis inertiæ [illegible] per quam corpora suum statum servare conantur. Sed ratio probat corpora suum statum non debere servare conari. Si enim id conarentur ordinem Mundi perturbare [illegible] extinguere conarentur, [illegible] et [illegible] in varia motus [illegible] corporum [illegible] suas [illegible] pertinerent [illegible] [illegible] in natura [illegible] materiæ [illegible] tioni adversaretur quod est prorsus absurdum [illegible]

corpus seclusa qualibet vi [illegible] in motu tamen non perseverare. Descendit enim in aere vel spatio vacuo ... sua ... vi ad descensum ... sibi relictus in sua actione non impediatur. Secluso pariter qualibet vi corpus a motu ad quietem transit ... globulus ... super planum perfecte politum et levigatum incidens corpus item ... [illegible] ... moveatur ... motus ... et quasi ... [illegible] ... in plano levigato ... linea procedens in ... monte quodammodo per eamdem lineam rectam retrocedit motu omnino priori contrario. Denique corpus secundum lineam rectam in orizontem projectum ... veniens curvam describit. Quæ omnia demonstrant nullam esse ... vim quæ ... mutationem ... imprimit quamlibet mutationem ... [illegible] ... quod pertinet ad rationem, tantum abest, ut hæc ostendat vim inertiæ ... mundi perturbare aut extinguere, quin probat maxime, et servari ab ... et ... in successione motus ... ordo et ... ratio rerum naturæ ... [illegible] ... in corporibus ipsis actionem ... admittit, imo omnes ... consociatur quodammodo, et omnes adjungitur, ut ad eorum effectum obtinendum inserviat ... in se est ... corpora ... acquirunt viribus ... omnia ... excludere experimur. Hinc vis inertiæ, ut superius observavimus, ... [illegible] ... ordo ... [illegible] ... Quod vero ad experimenta attinet ... corpora ... in aere ... permanere seclusa omni vi impellente descendere. ... enim si ... [illegible] ... cur hæc ... ad celeritate in descensu ... esse ad ... determinari. Quod esse contra ... [illegible]

[illegible] ea quis [illegible] deorsum tantum testimonium nullum esse nequeunt. Gravitatem vero esse sentimus nam vim illam qua corpora ad centrum tendunt virtute [illegible] ad motum corpus [illegible] immutetur sive ea tandem in [illegible] [illegible] sive in absoluta [illegible] vi Newtoni ponenda est quod modo non quærimus. Item gravitatem cum impetu [illegible] contendendum non esse [illegible] [illegible] continuat directionem hæc vero [illegible] quamlibet [illegible] sensus nostros sive enim [illegible] sursum [illegible] manu [illegible] desuper vel motum percutias [illegible] undecumque [illegible] directionis mutationi [illegible] contra vero gravitatem deorsum tantum et recta semper perpendiculari linea agere experimur. Nego deinde ullum esse [illegible] aut globum aut planum [illegible] positum et [illegible] aut [illegible] corpus [illegible] sive ex [illegible] sive ex aere sive ex re aliqua alia habeat impedimentum [illegible] motus [illegible] debeat retardari. [illegible] impedimentorum motus retardatur [illegible] corporis imminuitur [illegible] per planum repente in contrariam partem retrocedere videtur: id enim ex eo oritur quod [illegible] motu contrario motus impulsionis circa proprium axem rotatur [illegible] motus rotationis perseverat [illegible] impulsionis motus [illegible] siquidem debet ut corpus in contrarium [illegible] resistente [illegible] directionem [illegible] retrocedere [illegible] cogatur. Quod denique corpus secundum [illegible] horizontalem [illegible] curvam in descensu describat id repetendum pariter est non [illegible] sed a viribus impressis quarum altera horizontem versus altera versus centrum terræ [illegible] Ex duplici enim duarum virium potentia impulsionem nempe ad horizontem et [illegible] ad centrum [illegible] per duas lineas [illegible] describitur [illegible] oritur potentia [illegible] directio motus curvam illam describens [illegible] virium illarum. Quænam vero ea causa sit [illegible] est hujus loci explicare. Satis [illegible] est quod [illegible] non [illegible] sed [illegible] curvam [illegible]

[illegible]. Si constat experimentis esse in corporibus vim eam qua statui sui mutationi conatur resistere. experimenta illa cernuntur in corporibus quae moventur. ergo in corporibus quiescentibus non debet admitti. [illegible] corpus quiescens nullum unquam motum producit. contra autem corpus [illegible] in corpus quiescens [illegible] movet. Notio autem vis inertiae, seu resistentiae majoris vel minoris ex notione [illegible] majoris vel minoris motus numquam vero ex notione quietis. nullam ergo notionem habemus inertiae in corpore quiescente. Praeterea [illegible] in corpore moto [illegible] si enim corpora quae sunt in motu habent vim inertiae [illegible] motus continuati [illegible] motus continuatio [illegible] status corporis mutatio.

[illegible] cujus planissima est hujus difficultatis explicatio [illegible] quae sibi [illegible] homines meditabundi [illegible] non [illegible] in corpore [illegible] conatum quemdam quo carent corpora quae [illegible] corporibus ad [illegible] corpore observamus. Porro dum vis nomen [illegible] corpora [illegible] attentione patet id fieri non posse nisi ex triplici [illegible] Primo si corpori [illegible] tribuamus quod est absurdum. secundo si vis nomine intelligamus [illegible] a nostris sensationibus [illegible] rationem intelligere nec proinde definire possumus. tertio tandem si vis nomine significamus effectum [illegible] non [illegible] rationi [illegible] vis nomine [illegible] non [illegible] nem tribuimus [illegible] quiescenti non minus quam moti continua[illegible] habere potest [illegible] corpus incurrens corpori quiescenti motum [illegible] id facere non potest sine aliquo [illegible] Quae quidem [illegible] oritur ex vi qua corpus [illegible] status mutationi resistit, ac proinde corpori quiescenti non secus ac corpori moto [illegible] vocabulum [illegible] Philosophos sed inter omnes qui ratione utuntur [illegible] motus [illegible] causam praeter Deum [illegible] motum [illegible] omnes [illegible] secundum autem [illegible] inertiae. Facto enim motus [illegible] corporis mutatio [illegible] status corporis [illegible] non [illegible]

qu

[illegible] seu puncta seu relationes [illegible] esse [illegible] [illegible] [illegible] [illegible] [illegible]
ut nihil reale in natura [illegible] [illegible] importent. [illegible] [illegible] ratione perseverat natura
ut [illegible] [illegible] [illegible] [illegible] continuatur corporis [illegible] figura color [illegible]
modi ~~[illegible]~~ affectiones, quæ semper quidem permanerent nisi vis aliqua [illegible] [illegible].
[illegible] [illegible] qui tam acriter disputant de motus communicatione [illegible] [illegible], et in
stantanea vi motricis actione [illegible] ut dicitur et quaedam parvulent [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in Metaphysica [illegible] [illegible] Physica vero ad [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Ab ea igitur nos abstinemus, et cum de
[illegible] principio [illegible] videatur ad [illegible] activum [illegible] gradum [illegible]

[illegible] ad [illegible] [illegible] principii nomine [illegible] [illegible] quam Metaphysica [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] nomina [illegible] [illegible] [illegible] [illegible] volumus [illegible]
[illegible], seu motum quem corpus [illegible], seu quantitatem motus quam habet, vel quam sublatis
impedimentis habere potest. [illegible] enim [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] investigamus
principii, seu vis activæ nomine designamus. [illegible] [illegible] vis activa nihil in sensu [illegible] [illegible]
[illegible] [illegible] [illegible] sive quantitate motus [illegible] [illegible] [illegible] [illegible] omnino [illegible]
dimensis. Quantitas autem motus nihil aliud est quam aggregatum seu summa [illegible]
[illegible] in corpore [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] affectiones, quibus datum aliquod spatium dato tem
pore [illegible] [illegible] [illegible] tempore [illegible] [illegible] [illegible] constituunt, semel
[illegible] [illegible] [illegible] [illegible] [illegible] ut supponimus evidens [illegible] quantitatem motus
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est illa corporis [illegible] quâ dato tempore datum spatium [illegible]. [illegible] [illegible]
[illegible] [illegible] spatium [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in corpore [illegible] majore vel minore quantitate materiæ [illegible] [illegible] majore vel
minore quantitate [illegible] [illegible] quantitate materiæ [illegible] [illegible] ergo materiæ quan
titas eodem tempore [illegible] [illegible] [illegible] eandem habet motus quantitatem. [illegible]
[illegible]

[illegible] major sit motus quantitas, [illegible] tempora percurrunt eadem quantitas motus, et quanto minus sit tempus, quanto major sit materiæ quantitas [illegible] spatium percurrunt, eademque quoque motus quantitas [illegible] eadem [illegible]. Sed ut magis id pateat, [illegible] exemplum. Fingamus duo corpora moveri quorum unius quantitas materiæ sit ut centum, velocitas ut decem, alterius vero quantitas ut decem, velocitas ut centum. Quo [illegible] movebuntur [illegible] ponderum [illegible] utrumque corpus æque moveri, motus [illegible] æqualis est numero mille, cum in utroque quantitas materiae in quantitatem velocitatis ducta [illegible] in centum [illegible] ergo [illegible] ratione velocitatis et [illegible] notio oritur quantitatis motus. [illegible] enim [illegible] notio velocitatis ex notione sequitur quantitatis spatii et quantitatis temporis. [illegible] moveri et alterum [illegible] hora [illegible] decem. [illegible] in eo tempore et spatio [illegible] numero uno et decem [illegible], quam numerum profecto velocitatis [illegible] decem in altero [illegible] decem [illegible] unum. [illegible] requiritur ut in utroque velocitas æqualis sit, nempe ut eodem tempore idem spatium percurrant. Patet igitur quo [illegible] magis [illegible] eodem spatio minorem esse velocitatem et majorem [illegible] velocitatem [illegible] velocitatem [illegible] spatio eodem tempore et majorem velocitatem in majori spatio eodem tempore [illegible] Geometriæ [illegible] in eodem spatio [illegible] ratione [illegible] quantitas [illegible] quantitas [illegible] [illegible] [illegible] [illegible] non possumus [illegible] jam dictum est. Sed satis est nobis spatii et temporis relationem [illegible] motus et velocitatis, adeoque ad actionis naturam intelligendam [illegible] quid sit reactio: nihil enim aliud est quam actio contraria; [illegible]

cum scilicet in actione qualibet corporea aliquantulum motus a corpore [illegible] amittatur, [illegible] corpus patiens seu [illegible] augeat [illegible] motus [illegible] mecha-nicorum principium "reactionem actioni aequalem et contrariam esse". [illegible] in sequenti propositione [illegible] [illegible] monendum est [illegible] tia etiam dici solere et quantitatem motus vim motricium, si vero nulla habita ratione [illegible] [illegible] [illegible] in primo casu, in altero [illegible]

Propositio secunda

[illegible] Actioni semper aequalis est et contraria reactio.

[illegible] omnibus [illegible] [illegible] debet [illegible] [illegible] Quando nempe corpus [illegible] mo-tus quantitatem in aliud corpus transmittit [illegible] [illegible] corpus A movere corpus B [illegible] B [illegible] quantitatem [illegible] motus [illegible] transmittit debet [illegible] statum suum [illegible] ergo resistet mutationi [illegible] motus in se induci [illegible] [illegible] [illegible] corpus A eadem motus quantitatem [illegible] in B ergo B [illegible] quantitatem [illegible] in A [illegible] corpus A [illegible] motum [illegible] mutationi, seu quieti quae advenit ex B. Pugnant ergo inter se duo corpora B quidem ut suam quietem, A vero ut motum servet [illegible] [illegible] [illegible] in eo [illegible] [illegible] quod unum [illegible] agens dicatur aliud vero patiens [illegible] [illegible] [illegible] [illegible] sed [illegible] quantitate, et energia [illegible] [illegible] quod [illegible] mutationi resistat [illegible] [illegible] [illegible] omni corpore et [illegible] qualibet [illegible] inertia [illegible] [illegible] est demonstratum. Non minus ergo [illegible] actione vis inertiae [illegible] [illegible] principio, [illegible]

quem et [illegible] actione motus nostro confirmatur. Quod si quis rem clarius nosse cupiat [illegible] duo [illegible] corpora duo sibi representet, que vel ita moveantur in communi [illegible] partes [illegible] frontibus adversibus occurrant, vel ita secundum eandem directionem [illegible] celerius movetur [illegible] quod tardius movetur impingat vel ita denique, ut quod movetur [illegible] quiescit [illegible] contentionem [illegible] eandem [illegible]. In primo siquidem casu eadem [illegible] in utroque corpore status, mutatio, singula eandem motus [illegible] secundum [illegible] directionem in secundo tantum motus [illegible] quantum ab [illegible] deperdit in tertio item tantundem [illegible]. Nam cum motus quantitas dependeat ex quantitate velocitatis et masse, [illegible] in quantitatem masse ducitur statim quantitas motus cognoscitur, que fuit ante conflictum [illegible] et [illegible] motus per eundem conflictum acquisita vel amissa cognoscitur. Cognoscitur, inquam, quantum quidem plurima, que nunquam non adsunt, impedimenta patiun-tur. Hinc vero facile colligitur quid illis sit respondendum qui negant actionem reactioni equalem esse et contrariam, quod in aliquibus experimentis non videant [illegible] motus [illegible] quantum [illegible] corpus motum [illegible] quando [illegible] impingat. Vident enim [illegible] navim sensibili velocitate a littore recedere cum nauta manu vel conto [illegible] [illegible] littus neque tamen littus vel [illegible] moveri videre [illegible] vero [illegible] tandem [illegible] in subjectam tellurem [illegible] neque tamen [illegible] velocitatis in tellure [illegible]. His aliisque similibus [illegible] colligitur quid sit respondendum. Ideo enim fit ut reactionem actioni contra-riam et equalem in illis experimentis non agnoscant quod sensuum nostrorum imbecillitas [illegible] [illegible] tota corpus motum perceperit representare non vero ut quodlibet vel minimum [illegible] [illegible] dum oculorum aciem effugiant. Idem ergo hec sensuum [illegible] in littore relate ad navim, in tellure relate ad [illegible] non [illegible] [illegible] [illegible] tellures [illegible] motum mente percipimus [illegible] in quantitate

mul.

minus quantitas comparemus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] universalibus uti supra vidimus. Aequalis ergo et contraria actio, et reactio in aliis quum experimentis in quibus sensus deficiunt, apprehenduntur [illegible] num. Immo hujus demonstrationis ratione non [illegible] illam sufficit illarum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mus [illegible] qualitates, quae in omnibus corporibus in quibus experimenta [illegible] licet, sine ullo earundem qualitatum incremento vel decremento observantur, pro universalibus corporum qualitatibus habentur. Si enim reactionem aequalem actioni corporis in tellure sensu non cognoscimus, ideo [illegible] in hoc casu experimentum sensu facere non licet. Valeat ergo supradicta regula et experimenta in aliis corporibus facta juxta analogiae regulas idipsum probent, vel saltem impedimentum removeatur [illegible] [illegible] arithmeticam vel mathematicam demonstrationem. Neque vero ex eo quod actioni [illegible] [illegible] [illegible] reactio sequitur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sequeretur enim in hoc casu dumtaxat quod vires agentes seu potius actiones in duobus corporibus essent proprius aequales, ita ut quantum una agit tantum alia resisteret non vero [illegible] casu quod una vis aliam superat. Sed nos cum de vi inertiae loquimur quae fit ut actioni sit aequalis et contraria reactio utique de principio passivo loquimur, quod idem est in omnibus corporibus et eodem [illegible] eundem [illegible] in omnibus corporibus [illegible] Non de activo quod majus et minus esse potest et ideo statui [illegible] reducere valet actionem. Ergo et reactionem non adeonus aequales esse inter se [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] principio aliquo est determinata. Ita vis equum qui [illegible] [illegible] tandem trahit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mille virium gradibus [illegible] [illegible] ponderi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] necesse est [illegible] [illegible] aliud [illegible] unde motus producitur. [illegible] ergo [illegible] [illegible] quo corpus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in lapide determinat quatenus in lapide tantum quietis quantum motus vel vis motricis in equo [illegible] [illegible]. [illegible] vero actionem, seu vis equi lapidem [illegible]

moveat, simul atque [illegible] [illegible] vi nimio passivo determinata [illegible] aliquantulum vis superaverit a qua motus proportionalis posset oriri; [illegible] atque [illegible] concludamus actioni equalem [illegible] contrariam semper reactionem, non tamen reactionem semper [illegible] vel totam eam vim a qua actio provenit. Sic resistentia lapidis est equalis actioni equi [illegible] lapidem, non autem viribus omnibus equi, que resistentiam ipsius lapidis superant. Equilibrium ergo perpetuum, et motus dari deberet, tantum in casu quod vis que agit [illegible] [illegible] non posset superare quod absurdum est, uti patet.

Cum actioni reactionem equalem et contrariam diximus observavimus jam equilibrium in [illegible] [illegible] [illegible] in qualitate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quantitas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] major vel minor [illegible] [illegible] [illegible] [illegible] [illegible] impellentis [illegible] [illegible] vero eam proprietatem dicimus qua [illegible] vis motus in unam potius quam in alteram partem dirigitur seu determinatur. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quia [illegible] motus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] motus est [illegible] [illegible] [illegible] motus [illegible] [illegible] [illegible] [illegible] quidem fit ut quantitas seu gradus [illegible] [illegible] [illegible] quod quantitas seu determinatio motus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dummodo ab eadem vi [illegible] [illegible] semper eadem est quantitas motus. Quamvis ergo motus [illegible] [illegible] seu simpliciter dicendus est [illegible] mobile unam tantum lineam seu rectam seu curvam [illegible] modo [illegible] [illegible] [illegible] [illegible] movetur [illegible] [illegible] [illegible] [illegible] nonnunquam [illegible] [illegible] determinationes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] motus compositus dicitur, ubi scilicet duo vel plures causae unum et idem mobile in [illegible] [illegible] partes seorsim movere conantur, quae [illegible] singulis determinationibus aut potentiis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] transire [illegible] [illegible] B (Fig. a) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in C [illegible] [illegible] [illegible] D [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad punctum B perveniret atque vi [illegible] [illegible] [illegible] in E perveniret

quoque debuinet: quo initur utrimque motus [illegible] D [illegible]
[illegible] G [illegible] quantum inter A et E intercedit [illegible] momento [illegible] in I tertio in K

[illegible] duabus viribus allatum valet etiam ad demonstrandum plurium quarumcumque virium compositionem. Si enim diagonalis illa quae prodiit ex viribus ad [illegible] rectum concurrentibus [illegible] diagonalis [illegible] communem virium omnium diagonalem [illegible] media directio appellatur [illegible] inventa erit [illegible] omnes concurrentes vires unum efficiunt quemque corpus nullo impedimento distractum semper insistet [illegible] eadem ratione qua componuntur resolvi quoque vires per lattera: quae operatio virium resolutio vocatur. Cavendum tamen est ne [illegible] cum viribus per lattera contundatur [illegible] componentes non [illegible] quat, cum enim vires componentes repraesentantur per lattera trianguli [illegible] majores debent esse [illegible] quemadmodum lattera duo trianguli majora sunt [illegible] vires [illegible] per lattera [illegible] potessimus vocare [illegible] per duabus viribus per lattera promovetur sive unica vi per diagonalem ex duabus viribus composita.

Hactenus demonstravimus [illegible] directionem [illegible] lineam describere debent [illegible] uniformes et [illegible] [illegible] altera perpendiculari [illegible] L [illegible] mathematicorum more [illegible] (D [illegible] B) [illegible] vel D B [illegible] velocitatem Si illud mobile [illegible] [illegible]

[illegible]

[illegible] ad [illegible] ab [illegible]

[illegible] EL primum [illegible] FK et [illegible] DB [illegible] CB EF [illegible] erit CG minor quam GH ob motum perpetuo acceleratum secundum directionem EI, FK, DB. [illegible] triangula CEI, CFK, CDB non sunt similia, ac proinde cum triangula illa [illegible] minima concipi possint. Evidens est [illegible] cumque EI FK DB ad lineam rectam non pertinere, ac propterea diagonalis est curva. [illegible] Quod [illegible] tormento bellico explosa [illegible] ratione [illegible] dicendum est per aerem orizontaliter vel oblique projecta. Semper enim in hujusmodi motu [illegible] considerandum [illegible] directionis [illegible] motus cum nunquam aut fere nunquam uniformis esse contingat et [illegible] linea [illegible] curvas [illegible] illis viribus, seu multis diversis [illegible] non curva describitur.

[illegible] quidem est motus [illegible] plures vires [illegible] uniformiter [illegible] agentes [illegible] [illegible] videndum est [illegible] actionum [illegible] [illegible] Fractione [illegible]

[illegible]

[illegible]

[illegible] attractione [illegible] [illegible] omnia vel ad [illegible] punctum [illegible] corporibus vis attractionis. Prob. [illegible] Duae laminae [illegible] [illegible] quarum [illegible] ne per vim [illegible] habent, tamque arcte sibi mutuo cohaerent ut aperto aere, sed in [illegible] experimenta saepe facta in vacuo Boileano, item si globi vitrei [illegible] aut ex alia materia [illegible] in vase vel non plano vel quod plano [illegible] demittatur ut [illegible] [illegible] non plano [illegible] [illegible] [illegible]

medio mirum in modum convenient et cohaereant. Corpora ergo solida immediate se mutuo tendere [illegible] experimentis. Sed non aliter se res habet in fluidis. Etenim cujuscumque fluidi sive natu ralis [illegible] aliquod situm et liviratum vel minimum [illegible] [illegible] distantes sint vel [illegible] se se leviter contingant, statim alterum ad alterum [illegible] [illegible] [illegible] accedere tum demum simul [illegible] [illegible] guttam [illegible] [illegible] guttae fluidi [illegible] [illegible] igne luce excepto, [illegible] [illegible] mundam planamque solidi corporis superficiem opaquam obtinent [illegible]. Et quomodo id fieri potest nisi guttarum partes omnes se se invicem [illegible] [illegible] [illegible] gravitatem [illegible] [illegible] [illegible] tendere [illegible] in similem plane [illegible] figuram conformarent? denique et inter [illegible] [illegible] partes attractionem vigere inde patet quod si fluida fluidis aliqua puta albumen ovi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] pulem [illegible] [illegible] [illegible] major minores [illegible] [illegible] attrahens [illegible] [illegible] in fluidis [illegible] [illegible] [illegible] [illegible] [illegible] experimenta quae probant corpora solida fluida et ~~fluida~~ solidis et fluida a fluidis attrahi. [illegible] primo [illegible] omnes, [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] vitream [illegible] [illegible] ab [illegible] lateribus [illegible] attrahuntur [illegible] ad [illegible] [illegible] adhaerent se altius [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] immergatur et deinde extrahatur fluida solido adhaerebunt et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] extrahatur fluida paulatim solidum sequuntur, [illegible] [illegible] [illegible] [illegible] [illegible] inter [illegible] [illegible] fluidorum columna a solido attracta [illegible] admodum intervallo a se [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] inter specula ascendet eo altius quo minus inter se specula distabunt ac aquae sublatae linea orizonti parallela terminabitur [illegible] ad latus unum et ad alterum [illegible] angulum.

affirmaverint, pariter ad motu allexerit quod [illegible] [illegible] vicula [illegible] [illegible] [illegible] [illegible] [illegible] a vertice [illegible] [illegible] quae linea curva terminabitur, quae speciem refert hyperbolam cujus asymptoti sunt duo superficie [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] utraque si plana, politaeque vitri laminae, orizonti parallelae, extremitatem [illegible] [illegible] [illegible] extremitati [illegible] [illegible] [illegible] angulum satis acutum decem aut quindecim minutorum intercipiant cum alterius orizontalis laminae extremitate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] constat experimento guttam [illegible] [illegible] vitreis laminis attractam motu accelerato ferri versus partem illam qua laminarum major [illegible] attractio sive qua laminae se contingunt. motumque guttae sensim retardari si [illegible] ad invicem [illegible] inter laminarum extremitates [illegible] donec laminis [illegible] [illegible] gutta [illegible] et [illegible] fiat [illegible] longiore per vitra transeunte. Fluida itaque a solidis attrahi probant experimenta. At probant etiam solida attrahi a fluidis, idque ubi fluida fuerint [illegible] leviora solidis [illegible] gra-[illegible] Sic si in auro aqua regia soluto spiritus vini aetereus qui levissimus est fluidorum omnium [illegible] [illegible] [illegible] aurum attractione [illegible] in hunc spiritum [illegible] et aquam regiam relinquit et [illegible] [illegible] permixtus eidem inhaeret. Particulae [illegible] [illegible] [illegible] foliis et similia fluidis ferè omnibus adhaerent. Patet ergo et fluida a solidis attrahi hoc est inter corpora in quibus facere possumus experimenta terrestria, remque mutuam esse attractionem

Sed non solum inter corpora terrestria eorumque [illegible] [illegible] [illegible] [illegible] et in minimis intervallis adest haec vis potentissima. sed inter magna etiam corpora coelestia [illegible] [illegible] [illegible] [illegible] [illegible]. Nam [illegible] [illegible] [illegible] [illegible] [illegible] observamus quae Planetae sive Erratica dicuntur et nominibus Mercurii, Veneris, Martis, Jovis, Saturni [illegible]. Saturnum comitantur [illegible] [illegible], quae satellites vocantur, et Jovem quatuor. Illi autem Satellites [illegible] [illegible] secundarii dicti solent [illegible] modo circa [illegible] [illegible] [illegible]. Revolvitur quoque Luna circa Tellurem nostram. Sed hae revolutiones quae fiunt per lineam curvam compositione fieri debent duorum [illegible]

m

mimae [illegible] et [illegible] quarum altera corpus urgeat tangentem secundum altera urgeat directionis iuxta radium seu tangentis perpendicularem [illegible] [illegible] vis qua corpora trahuntur in aliis corporibus ipsis seu qua tendunt omnia ad [illegible] centrum. est vis centralis seu attractio et vi centripeta appellatur. Planetae itaque primarii vi centripeta tendunt in Solem, et Planetae secundarii tendunt quoque in suos primarios et in Solem ipsum. Luna etiam vi centripeta urgetur in terram. Porro actioni aequalis est et mutua reactio ergo mutua est attractio nam [illegible] planetae attrahuntur a Sole et vice versa Sol attrahitur a Planetis. Satellites tendunt in Planetas primarios et contra Planetae primarii in secundarios [illegible] prorsus Luna tendit in terram et vicissim terra in Lunam. Hanc mutuam [illegible] [illegible] attractionem demonstrant Astronomicae observationes plurimae, sed explicata Astronomiae doctrina tota res deinde intelligitur. Nam motuum [illegible] [illegible] [illegible] inter Planetas primarios, et secundarios [illegible] Solem, et Planetas singulos [illegible], et reciproce, inter varios Planetas actionem quoque mutuam [illegible] ex analogia naturae colligi potest. Hanc autem ratiocinationem quae non satis firma fortasse videbitur, confirmant errores in Saturni, Jovisque motibus ex mutua eorum actione orti. Pro varia Planetarum horum distantia a Sole et a se invicem, pro diversa illorum mutua et respectu Solis positione multae in eorum motibus observantur inaequalitates quae nulla alia causa quam mutuae attractioni tribui possunt. Qua enim ratione [illegible] Planetae [illegible] pro varia positione suos motus turbaren[illegible] [illegible] attraherentur [illegible] in maioritate [illegible] minoritate ergo [illegible] attractionis [illegible] [illegible] [illegible]

[illegible] Newtoniani vim attractionis probant per Phaenomena, seu experimenta in qui[illegible] [illegible] videntur [illegible] phaenomena [illegible] experimenta seu vim attractionis seu [illegible] Probatur [illegible] per experimenta [illegible] attractionem experimenta probantur [illegible] experimentis [illegible] omnibus [illegible]

[illegible] [illegible] Newtoniani [illegible] Quod enim [illegible]

[illegible]

[illegible] motus veritatem in universo [illegible] synthetice exponeren[illegible] [illegible] in vitioso circulo versari [illegible] sunt tamen [illegible] scholasticis [illegible] ad naturam usque recurrer[illegible]. Quibus [illegible] [illegible] universale probare per phaenomena vim attractionis, deinde per vim attractionis phaenomena ipsa explicare. Hoc enim sit eas similiter colligendo actiones, quae a rebus simpliciter exercentur, hoc autem eas leges exponendo, quae ex actionibus [illegible] ratiocinatione deductae, et per easdem phaenomena explicando, veritatemque ex illis tamquam ex principiis certis eruendo. Quod si attractionis existentiam per illam, [illegible] dicitur hoc est per experimenta et observationes Newtoniani [illegible] et demonstrant, tum regrediantur quemadmodum [illegible] synthetice inventis attractionis lege utuntur ad adhuc [illegible] phaenomena explicanda, non equidem video in quo haec philosophandi ratio illis peccet, ut in circulo vitioso dicantur versari. Immerito ergo [illegible] nomine [illegible]

55. [illegible] attractio [illegible] inter corpora omnia [illegible] [illegible] Duo globi in [illegible] superficie [illegible] [illegible] se invicem trahunt, ergo deberent ad se mutuo tendere [illegible] ad contactum pervenire, non secus ac faciunt magnes et ferrum. [illegible] non observatur. [illegible]

[illegible] Jacquier [illegible]. Corpora quaelibet tendunt in [illegible] sed tendunt quoque in terram. [illegible] attractionem universalem ex [illegible] materiae pendere [illegible] attractionem ceteris paribus [illegible] [illegible] materiae in [illegible] [illegible] corporum [illegible] materiae in [illegible] [illegible] attractio. [illegible] observationum [illegible] attractionem [illegible] Bouguer [illegible] ex [illegible] [illegible] observant tamen [illegible]

minutis secundis cum dimidio a perpendiculo aberrare, ob ipsum scilicet montis attractum. Quo autem artificio et quibus [illegible] [illegible] [illegible] P. Bouguer legere est in eximio opere de figura [illegible]. Quod autem [illegible] exemplum magnetis et ferri ad praesentem quaestionem trahi non potest [illegible] enim de attractione universali. Attractio enim magnetica est diversae prorsus generis [illegible] ad magnetem ferrumque duntaxat pertinet.

Ubi terrae corpuscula quaedam in contactu et in minimis distantiis se se repellunt, quod quidem nihil corporum elasticorum exemplo et maxime radiorum solarium reflexione. Imo non desunt subtilissimi doctissimique Philosophi qui vim attractivam in omnium corporum particulis ad certos usque limites admittunt, quam cum attractionem deinde in repulsivam [illegible] affirmant, ut malim omnino sit in rerum natura Physicus conclusus et [illegible]. Inde sic argumentari licet: [illegible] universalis naturae lex admitti non debet attractio, si corpuscula aliqua imo omnia secundum aliquos Philosophos vim repulsivam demonstrent [illegible] ergo etc.

Resp. neg. min. Vis attractionis negari non potest ab iis etiam Philosophis qui in omnibus corporum particulis vim repulsivam admittunt. [illegible] est se se repellere minimas quorum [illegible] particulas [illegible], sed repulsio praecedentem attractionem non excludit. Imo ex [illegible] attractione originem habere repulsionem affirmant non nulli quorum [illegible] ubi sermo erit de corporum elasticitate et de luminis reflexione. Ceterum nos quoque vel repulsionem [illegible] effectum dari [illegible] non vero [illegible] aliquam [illegible]. Etenim quaecumque sit repulsionis [illegible] ad calculum revocare et [illegible] ad [illegible] litatem tota res [illegible]. Neque repulsio obstare potest iis quae antea demonstravimus attractionem nempe in minimis distantiis atque in contactu [illegible] esse consistendam ibi enim sermonem habuimus de corporibus [illegible] [illegible] non vero de corporibus [illegible] [illegible] [illegible]. Tandem [illegible] a nostris [illegible] in corporum cohaerentium [illegible] observatur [illegible] de [illegible] Physico et [illegible] pronunciare vellemus. Certum quidem [illegible] [illegible] multas [illegible] nostra [illegible] [illegible] [illegible] [illegible]. [illegible] primum [illegible] philosophiae [illegible] in [illegible] universalem [illegible] [illegible] [illegible] [illegible].

Obj.

Objicies quarto. Mutua inter cœlestia corpora attractio non est admittenda, quia sequeretur universi systematis Planetarii ruina. Si enim Planetæ se mutuo attraherent, progressu temporis inter se mutuo propius accedere deberent atque tandem in eamdem cum sole massam coalescere. ergo etc.

Resp. neg. ante. cujus probatio tota facile evanescit, si animadvertas Planetas duabus viribus urgeri, una secundum directionem tangentis, altera autem centripeta. et quidem ita virium illarum temperatione [illegible] orbem circumvolvuntur [illegible] ut jam demonstravimus. et certe [illegible] centripeta in se mutuo ruerent corpora cœlestia, atque in eadem indigestam que massam [illegible] totius hujus universi ordo. At omnipotentis divinæque manu ita inter se temperati fuerunt cœlestes motus, ut Planetæ in orbibus suis circa Solem certa et constanti lege regantur et retineantur.

Instabis: stellæ fixæ eamdem proxime a se invicem distantiam servant, suisque locis immotæ manent. Iis ergo nullus impressus est motus a providentia, sola remaneret vis centripeta, quæ stellas fixas in unum tandem [illegible] globum [illegible] sicque universum mundi ordinem perturbaret attractio illa, qua stellæ fixæ in se mutuo tenderent atque in unam tandem coalescerent massam. atqui etc. ergo etc.

Resp. neg. min. etiamsi nullus stellis fixis communicatus fuerit motus, tanta tamen esse potest stellarum fixarum distantia a se invicem, ut mutua attractio [illegible] ex distantia [illegible] ne observemus omnino evanescat. Præterea certissimum est stellas esse totidem Soles proprio lumine fulgentes, circa quos probabilissimum est revolvi non secus ac circa Solem nostrum diversa Planetarum systemata [illegible] cum facile intelligitur stellas fixas [illegible] in proprio [illegible] centro [illegible] moveri, atque [illegible] systematum omnium [illegible] et æquilibrio [illegible] sapientissimum, [illegible] divinæ [illegible] argumentum.

Sed attractionis nomine [illegible] generatim, qua corpora in se mutuo tendunt [illegible] cum tamen in minimis distantiis [illegible] in contactu [illegible] corporis [illegible] in magnis maximorum corporum distantiis [illegible] attractionis [illegible]

Prima species attractionis [illegible] quæ in minimis corporibus eorumque minimis particulis ob-

observatur particularis attractio dicitur. Secunda vero quæ in magnis a se distantibus corporibus attractio universalis seu gravitas appellatur. Plures autem huius attractionis a Philosophis leges investigatæ sunt; sed cum singulas referre sit ab instituta brevitate nostra alienum præcipuas tantum et quæ in rem nostram maxime faciant seligemus et quantum licere poterit dilucide explicabimus. Sit itaque

Lex prima

Attractio particularis decrescit in ratione plusquam duplicata distantiarum.

Qua progressione distantiarum nomine (nec majori duplicata et triplicata minorem infinita esse possunt) decrescat particularis attractio nondum licuit determinare. Hoc enim accurata et certa desiderant experimenta quæ fortasse numquam habebuntur. Neque in elementis minimisque corporum particulis experimenta capere non licet; in majoribus vero plurima nos latent scilicet qualitas materiæ et pororum figura componentium simul cum diversitate ex quibus pendet attractio. Necessarium est tamen ut adhibita diligentia accuratiore magis ac magis semper hæc cognoscantur. Quod vero in ratione plusquam duplicata distantiarum juxta legem allatam ita fere demonstrat Newtonus prop. 75 lib. primi. Si corporis attracti ubi attrahenti contiguum est attractio longe est fortior quam cum vel minimo intervallo separantur ab invicem, vires particularum trahentis corporis in recessu corporis attracti decrescere debent in ratione plus quam duplicata distantiarum particularum [illegible] tione quæ tantum duplicata vel minor aut tantum triplicata vel major distantiarum sed [illegible] est ergo decrescunt in ratione tantum plusquam duplicata distantiarum, quæ scilicet inter duplicatam et triplicatam est media. [illegible] minoris partem ita idem ostendit Newtonus. Si enim vires tantum in duplicata vel minori ratione distantiarum decrescerent, [illegible] non augerentur neque fortiores evaderent ex diminuta distantia, seu in ipso contactu, quod in terrestri gravitate manifestum est; hæc enim in duplicata tantum inversa distantiarum ratione decrescit, non multum neque sensibiliter intenditur vel augetur ex diminuta corporis a centro terræ distantia, adeo ut corpora eandem [illegible] gravitatem sive in imis vallibus sive in summis montibus [illegible] er

ergo ita est si corporis cujuslibet attractio etc. vires particularum etc. nequeant decrescere in ratione tantum duplicata aut minori distantiarum. At neque valent decrescere in ratione triplicata aut minori distantiarum. Hoc enim posito, vires attractrices, ut Eruditus noster observat in quolibet minima distantia minimae, atque evanescentes, in contactu vero infinitae esse deberent. Siquidem ex Newtoni [illegible] 4 vires attractrices in contactu ita haberent se ad vires attractrices in quolibet minima distantia, ut area hyperbolica hyperbolae et asympto comprehensa, quae infinita est, ad aream hyperbolicam lineis hyperbolae ordinatis uni asymptoto perpendicularibus alteri parallelis comprehensam, quae est tamen utique finita. Quare neque in contactu fortiores essent tantum quam in minima qualibet distantia, neque in minima distantia adhuc vigere possent ut statuta proportionis exigit conditio. Ergo si corporis attractio [illegible] attrahunt, contiguum est, attractio etc. nequeunt decrescere vires particularum trahentium [illegible] in ratione aut tantum duplicata aut minori vel triplicata aut majori. Ergo corporis attractio etc. vires particularum etc. decrescunt in ratione plusquam duplicata distantiarum. Hinc vides quid difficultatibus, quae adversus hanc legem obiiciuntur, sit respondendum. Nihil enim aliud obiicitur tamquam certum [illegible] attractionem decrescere in triplicata ratione distantiarum aut duplicatam rationem excludi non posse nisi triplicata statuatur. Quorum tamen utrumque falsum est. Primum quia licet nos attractionem in ratione plusquam duplicata distantiarum decrescere contendamus, eam tamen minime volumus in triplicata ratione decrescere; alterum quod cum plures inter duplicatam et triplicatam rationes intermedias inveniant mathematici, adeo duplicatam excludi posse quin triplicata necessario sit admittenda; itaque decrescit attractio tantum in ratione plusquam duplicata distantiarum. Et ita fiet ut in contactu fortior tantum sit quam in minima distantia, non tamen infinita, et in minima distantia minor sit quam in contactu non tamen nulla, uti postulant experimenta.

Hinc facile colligitur, quod si vires attractionis in contactu habent rationem finitam ad vim [illegible], vires attractrices in data qualibet distantia sunt infinite minores [illegible] [illegible] Vires enim attractrices in data qualibet distantia sunt infinite minores viribus attractivis in contactu, ergo erunt etiam infinite minores [illegible] quae ad vires attractivas in [illegible] plusquam rationem [illegible]

Itaque si vires attractionis etc. Sed revera particularis attractio in contactu limitem habet ratione habita ad vim gravitatis. Licet enim initio censuerit Newtonus attractionem in contactu millies billionibus superare gravitatem, atque haec talis est ratio quae infinita omnino videatur, tamen infinitam vere non esse; inde colligitur, quod partes validissime ob attractionem conjunctae aliquo corporis pondere divelli aliquando et superari possint. Quare sequitur attractionis

Lex secunda.

Attractio particularis in contactu prope in immensum superat
vim gravitatis, quae tamen non est infinite major;
in dato vero quolibet distantiae est vi gravitatis
infinite minor.

Patet ex hac lege attractionem particularem non nisi per admodum exigua intervalla diffundi et in majoribus infinitis distantiis, sicuti vi gravitatis est infinite major ita prorsus evanescentem et nullam. Quare nemini mirum videri debet, quod si in terrestribus corporibus juxta se positis ad distantiam tamen sensibilem nullum appareat indicium attractionis. Nam ad sensibilem distantiam attractio non extenditur; secundum si lignum, pluma, vel corpus aliud parieti non adhaeret juxta quem decidit. Nam parietis attractio a gravitate decidentis corporis superatur, quia in finita distantia est attractio infinite minor.

Quod si vires attractrices non nisi per admodum exigua spatiola diffunduntur, hae attractrices sunt proportionales quantitati contactuum. Sunt enim proportionales effectibus, quos producunt, sive cohaesioni corporum quae se se mutuo attrahunt. At vero si vires attractrices non nisi per admodum exigua intervalla diffunduntur, partes a contactu dissitae nihil ad corporum cohaesionem conferre possunt. Quare tota corporum cohaesio a contactibus pendebit eritque ipsius proportionalis. Erit ergo attractionis

Lex tertia

Attractio particularis erit proportionalis contactibus sive
major est vel minor, prout secundum majores vel mi-
nores superficies corpora se se tangunt.

Hinc vero sequitur, quod cum contactus ob attrahentium particularum figuras

mult

maximè dependeat. at hic maximè pendent etiam a varia particularum; quare eadem manente ma[...]ie corporum pro varia dispositione particularum variari etiam poterit attractio. Similiter cum contactuum quantitas major minorve sit cæteris paribus pro majori vel minori densitate corporum pro majori vel minori corporum densitate cæteris paribus major vel minor etiam erit attractio. Cum vero attractio ad exiguum spatiolum diffundatur tunc proportionalis erit quantitati superficium sive major vel minor erit prout majores vel minores superficies corpora se se respiciunt. hic [...] in respectu contactuum vices subeunt. Denique eadem manente densitate et distantia corporum [...] attrahentium attractio neque augetur neque minuitur etiamsi attrahentis corporis materia augeatur vel minuatur. Nam patet materiam quæ additur vel detrahitur attractionem augere vel minuere non posse [...] proportionalis sit primis corporum superficiebus se tangentibus vel respicientibus quæ eædem manent etiam aucta vel imminuta attrahentis corporis materia. [...] imminuta itaque attractione contactuum [...] respectuum [...] attendi debet quæ si densita[...] etc. [...] duplam triplam etc producet corporum sese attrahentium cohæsionem et densitatem etc. indicabit vim attractionis. Hi porro contactus vel respectus physici esse debent sive [...] ad superficiem alicujus profunditatis non Geometrici. Corpora enim hic Physicè considera[...]mus. Hinc vero nunc explicabis [...] attractioni officere videntur. sicut cum ligna aliave corpora valedum [...] imposita non cohærent, neque cubus metallicus ita alteri cubo metallico [...] simplicem impositionem unitur ut unirentur si uterque fusus igne in massam unam coalesceret; cur nudas manus nemo non adhæreant etc. Ad contactuum enim defectum, seu minori corporis ob superficierum asperitates [...] horum omnium solutio. Neque officit quod aliquando corpora quæ sibi invicem imponantur planissima esse videantur quia minime digni [...] tales quibus [...] ruditores sensus nostros effugiunt. sunt tamen revera non sunt ut ostendunt observationes microscopicæ in vitro aliisque planioribus corporibus. Similiter intelligimus hinc cur corpora quæ sibi invicem imposita non cohærent, fluido aliquo [...] aut oleo cera [...] plumbo et similibus interposito sibi adhæreant maxima vi [...] enim fluida cum poros corporum quæ uniuntur obstruant cavitates impleant in[...] varias asperitates [...] atque ideo augeant contactus corporum ipsorum etiam augent attractionem. Quod quidem adeo certum est ut pro diversa magnitudine [...]

figura ac densitate particularum fluidi quod intercipitur: sic prout magis vel minus ob intercedentis fluidi conditiones augetur, maior etiam vel minor attractio deprehenditur, ut insignis experimentis ostendit Musschenbroekius in dissertatione de corporum cohaerentia. Hinc habes etiam quomodo solvas argumenta quae contra attractionem movet Zendrinus desumpta ex hac lege. Vel enim omnia corpora cohaerent corporum quemadmodum a Geometris supponi facile animadvertes. Quare attractionis sit

Lex quinta.

Corpora minora ob attractionis vim maiori velocitate ad se invicem accedunt quam maiora.

Lex per se patet. Nam datâ eadem vi velocitas est in ratione inversa massarum, ut ostendunt Mechanici. Si igitur corpus A massam habeat ut unum, et B ut quatuor, utraque autem eadem vi moveantur, velocitas A erit ad velocitatem B ut massa B ad massam A, sive ut quatuor ad unum: ergo si corpora maiora vel minora aequali vi feruntur, maiora minori velocitate, minora maiori movebuntur. Quod si massa corporum sit tanta, ut ob eorundem attractionem nequeat superari et moveri, nulla velocitate ad se invicem corpora accedent, quare immota permanebunt seu nullum exhibebunt signum attractionis.

Eadem hinc ratio constat, cur duo corpora solida, puta duo marmoris frustula minimo intervallo a se distantia minime ruant in se invicem atque unum corpus efficiant. Cum enim duo illa frustula sese attrahant tantum secundum se tangentes aut respicientes eorundem superficies, et reliquas vero remotiores partes attractio non extendatur, cumque alterius ad se mutuo accedere non possint attrahentes superficies, nisi totam quoque secum rapiant corporum massam, a qua validius attrahuntur, nullus mutuus frustulorum accessus [illegible] attraction. obstantibus denique renitentibus frustulorum ipsorum massis inertia et gravitate. Atque hinc etiam fit ut accessus mutuus ob attractionis vim in iis corporibus notissimum deprehendatur, quorum minimae partes facile possint a reliqua massa separari, cuiusmodi sunt fluida, quorum partes cum inter se invicem cohaereant, cum ob sphaericam vel quasi sphaericam figuram vix in aliquibus punctis se tangant.

Pariter hinc ratio patet, cur neque in tenuissimis corporibus aliquando, puta in

in duobus capillis aut filis metallicis diametri aeque minoris ad minimam distantiam esse invicem superiis motum accessus ob attractionem non observatur quod fieri necessario deberet si attractio omnibus corporibus inesset objicit. Sensibilis abest a solaris radii parvitate quem a lumine ad distantiam unius quartae vel dimidiae partis lineae attrahi expertus est Newtonus. hinc inquam hujus Phaenomeni ratio derivatur. Enim vero cum [illegible] tes capillorum aut filorum similium utpote Geometricae lineae propemodum aequivalentes minimi sint omnino atque infinitesimi, non nisi minimam atque infinitesimam valeant producere attractionem: quare capilli aut fila similia minima tantum ac prope infinitesima vi se se attrahent: at vero eorumdem quaelibet licet parva, sensibilem tamen habent massam. proindeque tales sunt ut ad eas movendas jungendasque non sufficiat minima atque infinitesima vis qua capilli aut fila tendunt in se mutuo. Atque sensibile praebet exemplum a lucis radio desumptum. Imprimis enim animadverto, lucem corpus esse infinitae quasi tenuitatis quod propterea non negat minima etiam quacunque vi sensibiliter moveri: deinde vero hic quoque facit diversa radiorum lucis et capillorum aut similium filorum textura. Etenim radiorum lucis particulae non cohaerent inter se, sed sejunguntur et ab invicem separatae, quare ubi earum aliqua a corpore alio vel minimum attrahantur facile possunt a reliquis particulis recedere et ipsum versus corpus attrahens; id quod in capillorum aut filorum similium particulis nequit evenire. hae siquidem ~~[illegible]~~ tenues adeo contineant ut suam tenuitatem deserent ita tamen inter se cohaerent ut ipsarum una versus corpus attrahens nequeat accedere nisi et reliquas particulas sive nisi totum capillum aut simile filum secum rapiat. Potest igitur solaris radius ad laminam accedere, cum propterea debeant ad se invicem accedere capilli aut fila a [illegible] observata necessita. Quare nulla hic est contra attractionem difficultas.

Lex quinta.

Effectum attractionis ab accidentalibus extrinsecis causis augeri
vel [illegible] eum tolli vel quomodocumque imitari contingit.

A ordinariis effectibus imitari possunt, vel a vi gravitatis corporis majoris impetu deorsum impellente, vel a contactu vel ab ambiente fluido vel a massa et molle esse [illegible] viribus

aeris:

equalibus idem corpus in contrarias partes trahentibus vel a similibus aliis causis accidentalibus extrinsecis. Hinc porro patet ratio, cur aquae guttulae quae figuram perfecte sphaericam obtinere deberent ob aequilibrium inter attractivas vires particularum, si plano alicui imponantur levigato non sphaericam sed sphaeroidalem obtineant figuram. Etenim cum Musschenbroekio Physicae cap. XVIII in aquae guttula tres vires sunt distinguendae, attractionis nempe particularum, gravitationis et attractionis a subiecto plano, porro sicut ob actionem illius attractionis particularum perfecta sphaericitate guttae donari deberent, tamen gravitate simul et attractione a subiecto plano accedentibus cum guttae figuram hisce viribus determinatam cohaerentiae [illegible] ut dum superior guttae superficies ob mutuam particularum attractionem in sphaeram est conformata inferior tam ob superincumbentium particularum pondus tam ob subiecti plani attractionem paulatim complanetur atque ita a perfecta figura sphaerica gutta recedat. Cumque gravitatis atque attractionis a subiecto plano non minima sit in re vis, [illegible] apparet, quo major [illegible] est vel minor eo minus vel magis guttae ad perfectam accedant sphaericitatem. Hinc compertum est experimentis minores guttas aquae quae superioribus ac [illegible] attrahentibus superficiebus puta orbium aut [illegible] [illegible] incident minus a perfecta sphaericitate distare, quam majores aquae quae planis incident levigatioribus. Hinc Mercurii guttae supra easdem quae superior est sphaericae, [illegible] metallicum aut vitrum [illegible] apparent complanatae.

Nemo sed excidendam ab hoc effectu gravitatem [illegible] reponere, cur si Mercurii guttae sint graviores aquae supra easdem in sphaeram perfecte conformentur [illegible]. Cui respondemus scilicet majorem attractionem inter partes Mercurii multo esse majorem quam inter partes aquae: est enim attractio proportionalis contactibus, et partes Mercurii in [illegible] numero majoribus multo debent se contingere quam partes aquae ut ex [illegible] Mercurii et [illegible] aquae [illegible] est. Igitur major attractio inter partes Mercurii partium earumdem gravitatem ac [illegible] superficiei plani attractionem [illegible] superare [illegible] guttae Mercurii [illegible] quam considerentur [illegible] potest attractio [illegible] inter partes aquae.

Iterum ex hac lege explicabitur cur guttae olei [illegible] in [illegible]

ex-

experimento [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] per [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vitrearum lami narum [illegible] [illegible] [illegible] maiores [illegible] [illegible] tamquam distantiae, adhibitae etiam [illegible] sunt in fluido quatenus [illegible] [illegible] motum [illegible] & contrario in [illegible] [illegible] et [illegible] cum [illegible] [illegible] [illegible] crescit [illegible] magis quo magis fluidum [illegible] [illegible] [illegible] magis etiam attractioni corporum oppositus adeoque [illegible] [illegible] [illegible] fluidum [illegible] [illegible] [illegible] [illegible] retardari debeat attendere. Deinde [illegible] etiam plurium rationem reddere poteris quae superius [illegible] [illegible] [illegible] [illegible] [illegible] attractionis effectus impedientes [illegible] [illegible] accidentales causae haberi debent.

Denique [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] attractionis effectus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alio interposito fluido nullam ostendunt attractionem [illegible] [illegible] [illegible] [illegible] [illegible] motum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] diversa in diversis [illegible] particularum [illegible] et determinemus ita enim facili negotio diluentur omnia quibus particularum attractionem impetere solent Cartesiani et Leibnitiani.

[illegible] haec de legibus attractionis [illegible] dicta sunt quae, licet ad commodiorem usum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] unam tantum vel duas [illegible] [illegible] [illegible] quod attractio sit in contactu maxima, in distantia minima in distantia [illegible] [illegible] [illegible] minima et [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] attractionem [illegible] tamquam naturae simplicitati repugnantem [illegible] [illegible] [illegible] quas [illegible] sequentur [illegible] ostendere adversariis.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] attractionis universalis leges [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] universali attractio [illegible] [illegible] [illegible] [illegible] [illegible] quae minora corpora, eorumque minimae partes, [illegible] [illegible] [illegible] [illegible] [illegible] particularem attractionem ab universali distinctam [illegible]

ubi corpora maxima interiore ad mundi mediam attractio universalis exercetur utroque [illegible] habita. neve differant efficiunt ut hanc a particulari attractione secundum constituamus. Attractio vero universalis quam si accuratius definire vellemus recte diremus attractionem seu vim qua corpora sibi libere commissa ex quiete per lineam rectam versus punctum aliquod tamquam centrum [illegible] [illegible] vel quomodocumque tendunt: retenta autem eadem [illegible] dicta corpora [illegible] [illegible] eademque [illegible] se et ceteris corpora versus centrum urgere conantur. Attractio [illegible] universalis licet una sit triplex tamen cum Newtono statui potest, scilicet motrix acceleratrix et absoluta [illegible] ad corporis centrum [illegible] vel ad [illegible] centrum [illegible] refertur. Attractio motrix est conatus totius corporis in centrum [illegible] ex conatibus omnium partium resultantibus ab attractione acceleratrice. Attractio in [illegible] concipienda pondus solet appellari. Attractio acceleratrix est vel quaedam efficacia de centro per loca singula diffusa ad movenda corpora quae in iis sunt vel energia quaedam qua singulae partes corporum tendunt ad centrum in quod gravitant, hac ideirco gravitas dicitur. Absoluta tandem attractio est causa quae in centro concipitur producens attractionem motricem et acceleratricem seu pondus et gravitatem trahendo corpora ad centrum ipsum. [illegible] et acceleratrix pondus proprie et gravitas dici solet ut innuimus: absoluta autem illa est quae attractio vocatur. Ex his patet quomodo virium huiusmodi quantitates determinemus. Cum enim attractio motrix seu conatus cuiuslibet corporis totius proportionalis est quantitati motus qui ab ipso pondere dato vel constanti tempore generatur: sic quidem attractio motrix seu pondus proportionalis est summae gravitatum acceleratricium omnium particularum ex quibus constat corpus sive quod idem est summae [illegible] a gravitate acceleratrice in omnibus corporum [illegible] quantitatem [illegible] cum [illegible] particula [illegible] acceleratrice seu [illegible] [illegible] producto ex acceleratrice vel celeritate in massam corporis quod idem est ac quantitas motus. Pariter cum energia quaelibet sit semper effectui proportionalis et attractionis acceleratricis sive gravitatis [illegible] effectus sit velocitas [illegible] dato vel constanti tempore inde producta [illegible] attractio acceleratrix [illegible] [illegible] velocitate commensurabitur. Attractio denique absoluta [illegible] efficaciae causae cum [illegible]

Cum ergo constet Saturnum, Jovem, Martem, Venerem, Mercurium et [illegible]

in hypothesi motus terræ illa moveri in linea curva ut [illegible] quæ secundum tangentis directionem deberent procedere vim illam centripetam, quæ ab illa divertunt manifeste autem demonstrent. Jam primum considerandum occurrit quænam illarum orbitarum ratio ad distantias a centro seu quanam lege corpora illa maximè orbitas suas describant. Obser[illegible] [illegible] ducti, ex quolibet orbitæ assumptum puncto radius ad Solem tam quam ad centrum, areas describere temporibus proportionales, atque Keplerianam legem appellatur, quod ipse pluribus confirmaverit observationibus, ex quibus ita demonstrata est ut jam nemo de illa dubitet et satis [illegible] sit eandem explicare

Et ne ulla in verbis occurrat difficultas sit S (fig. 4) Sol A B C D orbita primarii planetæ [illegible] a punctis orbitæ A B C D ducantur ad S rectæ A S B S C S D S dico Saturnum quem ibi moveri in orbita A B C D circa S ita ut describant areas A S B B S C C S D proportionales temporibus quibus percurruntur arcus orbitæ A B B C C D hoc est ut area A S B ad aream B S C ut tempus quo percurritur A B ad tempus quo percurritur B C [illegible] tempore duplo triplo tempore [illegible] area semper percurratur et [illegible] majori minorive distantia Planetæ a Sole compensetur ut areæ circa Solem æquali tempore percursæ in [illegible] orbitæ loco æquales semper evadant. Quod de primariis Planetis dicitur qui circa Solem revolvuntur pari ratione dicendum de secundariis qui circa suos primarios volvuntur. areas enim describunt ipsi quoque temporibus proportionales. Neque [illegible] et secundarii [illegible] Planetæ sed cometæ etiam eandem Keplerianam legem constanter servant in orbitis suis circa Solem ut [illegible] astronomi omnes observarunt. [illegible] inest omnibus corporibus cælestibus in quibus facere licet experimenta vi[illegible] una in se mutuo tendunt sed eadem etiam ex constanti lege ad [illegible]

Sed eadem quæ in cælestibus corporibus in terrestribus etiam viget at[illegible] [illegible] effectus [illegible] [illegible] quam cometæ om[illegible] [illegible] Planetæ [illegible] [illegible] vis centripetæ qua tend[illegible]

tendit in tellurem ut patet: atqui effectus vis centripetæ qua Luna in tellurem tendit similes sunt prorsus vis gravitatis corporum terrestrium [illegible] centrum, et [illegible] utraque corpora [illegible] tendere ad idem centrum telluris. ergo effectus vis centripetæ quam [illegible] similes sunt effectibus vis gravitatis corporum terrestrium. Atqui effectus vis gravitatis corporum terrestrium sunt ut cogat corpora ubi liberè committes ex quiete per lineam rectam deorsum ruere ad centrum telluris in quod ipsa tendit, retenta premere in eadem recta obices a quibus impediantur corpora ne accedant ad centrum telluris sed etiam vis centripeta in Planetis omnibus eosdem effectus producit. Siquidem si Planetis tolleretur vis qua nituntur perpetuo per rectas ipsorum orbitas tangentes sive si sibi liberè committerentur omnes vi centripeta [illegible] ruere in centrum respectivum vel Solis vel primariorum et retentas obices premere a quibus impedirentur ne ad eadem centra accederent quemadmodum revera nunc efficit ut resistat vi quæ nititur eos trahere per tangentem. Vis ergo centripetæ quam Cometæ habent et Planetæ omnes effectus similes sunt effectibus vis gravitatis corporum terrestrium

Quod si ejusdem generis effectuum causæ [illegible] et causæ proterea producentes effectus ejusdem generis ejusdem ipsæ generis habendæ sunt. [illegible] constat profecto vim centripetam quam Cometæ habent Planetæ etc similem esse ejusdem generis et eadem cum vi gravitatis corporum terrestrium. utpotè cum utraque eisdem omnino legibus [illegible] ut mox constabit. [illegible] probè tenendum est vim hujusmodi centripetam seu [illegible] qua cælestia pariter et terrestria corpora donari hactenus ostendimus non unum sed diversa centra respicere nempe Solis et primariorum Planetarum centra sicut gravitas corporum terrestrium respicit centrum telluris.

Opponet hoc loco aliquis. Si planetæ primarii in Solem secundarii in suos primarios revera gravitant deberent in ipsos ruere ubi in tellurem ruit saxum quod in ipsam tellurem gravitat; hoc non contingit ergo etc.

Sed miramur à viris hæc cæteroquin [illegible] advertentibus [illegible] Quæso cur saxum horizontaliter vel obliquè projectum in terram statim non ruit ob gravitatem qua versus telluris centrum urgetur. sed parabolicas arcus describit [illegible]

[illegible]

majores quo majori vi projicitur: imo aeris neglecta jam resistentia saxum a vertice montis projectum tanta vi [illegible] posset percurrere terrestrem semidiametrum sive ultra [illegible] terminum [illegible] non [illegible] in [illegible] [illegible] tellurem rediret ad vertiam montis unde projectum est, ut [illegible] Newtonus [illegible] [illegible] [illegible] ostendant? [illegible] [illegible] vi projectionis impediri descensum saxi ad centrum telluris quem produceret [illegible] saxi ejusdem gravitas. [illegible] [illegible] [illegible] gravitatis vim ad centrum [illegible] in quod gravitant, et si Planetae in circulis moverentur, ad illud descendendo pervenirent tempore quod esset ad tempus unius integrae revolutionis, ut unum ad quatuor ductum in radicem binarii, ut ex [illegible] XXXVI [illegible] Newtoni [illegible] clarissimi ejusdem comentatores [illegible] ne id accidat efficit vis projectilis qua urgentur continuo Planetae et fugerent [illegible] [illegible] [illegible] suorum orbitas tangentes. Sicuti enim haec Planetas retinet in orbitis [illegible] [illegible] Planetae [illegible] gravitati [illegible] descidant ad centra in quae gravitant.

[illegible] haec ad probandam solius gravitatem seu attractionem universalem [illegible] [illegible] omnium corporum [illegible] [illegible] gravitatis [illegible] pectoro videntur. Quare [illegible] [illegible] leges [illegible] et tractatio [illegible] prolixior ob temporis [illegible] [illegible] notas restringenda, tribus eam totam complectemur [illegible] admodum brevem in Geometrarum gratiam, reliquas denique omnibus editas accomodatas quod ille systematis ratio et eorum quae sequuntur intelligendi necessario [illegible] [illegible] Gravitatem enim seu attractionem universalem [illegible] [illegible] non aequo quemadmodum huc usque supposuimus, sed certis [illegible] [illegible] [illegible] gravitantium corporum distantiis a centro [illegible] [illegible] [illegible] Newtonus deinde demonstravit [illegible] [illegible] modum confirmarunt. Necesse ergo est ad Newtoniani systematis intelligentiam praecipuas saltem [illegible] his legibus [illegible]. Quare [illegible]

Propositio prima

Vis centripeta eadem in quolibet circuli puncto sit et corporis in eodem circulo revoluti aequalis est quadrato minoris arcus diviso per diametrum eiusdem circuli.

Sit AEBN (Fig. 5) circulus in quo sumatur arcus infinite parvus AE, et ducta tangente AG ex puncto E elevetur ED perpendicularis tangenti AG. Quoniam vis centripeta est vis qua retrahitur corpus a motu per tangentem AG, et retinetur in [illegible] curvilinea et eodem tempore quo corpus describit arcum AE vi centripeta quam habet in A retrahitur a tangente per quantitatem rectae DE, recta AE exprimit viam quam corpus fertur ab A in E, ita DE exprimet vim qua corpus retrahitur a tangente vel est vim centripetam quam habet corpus in A. Itaque vis centripeta quam habet corpus in A erit aequalis DE. At vero ducta diametro AB quae utique perpendicularis tangenti AG erit parallela rectae DE et EM parallela tangenti AG et propterea perpendicularis ad diametrum AB erit DE aequalis AM. ergo vis centripeta quam habet corpus in A erit aequalis DE, aequalis MA. sed ducta corda BE cum arcus AE sit infinitesimus et secunda pro recta haberi possit, est BEA triangulum in E rectangulum et EM perpendicularis ab angulo recto E ducta ad hypotenusam AB. ergo ob proprietatem triangulorum rectangulorum sive ob similitudinem triangulorum BEA, AEM, est AB ad AE ut AE ad AM, unde AB ducta in AM aequalis AE quadrato et dividendo utrinque per AB erit AM aequalis AE quadrato diviso per AB. Itaque vis centripeta quam habet corpus in A erit aequalis DE aequalis AM aequalis AE quadrato diviso per AB aequalis quadrato minimi arcus diviso per diametrum circuli q. e. d.

Propositio secunda

Quadrata temporum periodicorum quibus Planetae primarii circa Solem et secundarii circa primarios absolvunt suas revolutiones habent inter se eandem proportionem quam habent cubi distantiarum mediocrum Planetarum a centris in quae gravitant.

Ex dictis fuse patet alterum modo Phaenomenon quod primum et omnium [illegible]

et lex Kepleri secunda [illegible] quadratum temporis quo Saturnus [illegible] revolutionem suam circa Solem [illegible] ad quadratum temporis quo revolutionem suam circa Solem [illegible] [illegible] ut cubus distantiæ mediocris Saturni a Sole ad cubum distantiæ mediocris Jovis a Sole. Id vero demonstratur. [illegible]

Saturnus revolvitur circa Solem spatio circiter annorum XXX, Jupiter XII, Mars II, Terra I, Venus [illegible] LXXIV, Mercurii LXXXVII distantiæ mediocres horum Planetarum a Sole [illegible] Keplerum, eo [illegible] sunt proxime inter se ut numeri CCV, LII, XV, X, VIII, III. Si [illegible] temporum quadrata comparentur cum cubis mediocrium distantiarum [illegible] maxima Geometrice proportionalitas [illegible] cum tempus periodicum Saturni [illegible] ad tempus periodicum Jovis ut XXX ad XII [illegible] quadratum temporis periodici Saturni ad quadratum temporis periodici Jovis XXX^{ii} ad XII^{ii} sive ut 900 ad 144. Et pariter cum distantia mediocris Saturni a Sole sit ad mediocrem distantiam Jovis a Sole ut 95 ad 52 erit cubus distantiæ mediocris Saturni a Sole ad cubum distantiæ mediocris Jovis ut 95^3 ad 52^3 sive 857375 ad 140608. sed 900 ad 144 ut 857375 ad 140608 proxime [illegible] ex minima [illegible] suam [illegible] mediocrium [illegible] [illegible] maxime quadratum temporis periodici Jovis ut cubus mediocris distantiæ Saturni a Sole ad cubum mediocris distantiæ Jovis a Sole. Quod cum [illegible] [illegible] instituto calculo jam constitit de Planetis [illegible] veritas. Quod ad secundam pertinet, sufficiat brevitatis causa [illegible] (cum tempora eorundem periodica vel mediocres distantias a centro in [illegible] [illegible] [illegible] in Planetis [illegible] ad [illegible] propositionem demonstrari, eo [illegible] [illegible] propositionem [illegible] [illegible] mediocres distantiæ [illegible] tempora periodica [illegible] Astronomi.

[illegible] Geometræ volent [illegible] [illegible] [illegible] [illegible] ob vim centripetam versus centrum accedendo eodem tempore [illegible] [illegible] [illegible] ob vim centrifugam [illegible] [illegible] tempore, [illegible] AE (Fig. [illegible]) [illegible]

hi

quam habet corpus in A est aequalis A [illegible] E [illegible] B [illegible]

[illegible] A B [illegible]

[illegible]

Propositio [illegible]

[illegible] gravitate sua tendentium ad [illegible] in diversis distantiis ab eodem centro [illegible] eorundem distantiarum [illegible]

[illegible]

[illegible] gravitate [illegible] XX B [illegible] XXV [illegible]

[illegible] centro [illegible] distantia [illegible] eodem centro sive ut XX^{II} [illegible] XX [illegible] 625 [illegible] sive [illegible] XX ad XX [illegible] tendentium [illegible] centrum [illegible] in ea ratione [illegible]

[illegible]

Gravitas [illegible] tendentium ad centrum in diversis distantiis ab eodem centro [illegible] eorundem distantiarum [illegible]

[illegible] vero [illegible] observationes [illegible] experimenta [illegible] in [illegible] distantiarum a centro [illegible]

[illegible]

[illegible] gravitatis [illegible]

[illegible] centro [illegible] ad [illegible]

[illegible] Lunae et [illegible] corporum [illegible] gravitas [illegible]

[illegible] gravitate [illegible]

[illegible] proportionalis est [illegible] distantiarum reciproce. [illegible] gravita

[illegible]

[illegible] mensurationem [illegible] [illegible] Lunæ [illegible] pro [illegible] tempore uno minuto primo

Cum ex Astronomicis observationibus distantia Lunæ a centro telluris sit æqua LX semidiametris [illegible] vis liquidam [illegible] quod Lunæ orbit ad circulum telluris in ratione radiorum scilicet ut LX ad I. vel orbita Lunæ erit telluris ambitu LX vicibus major, sed [illegible] [illegible] 123249600 [illegible] orbita Lunæ [illegible] in LX sive pedibus 7394976000.

Porro [illegible] Lunæ XXVII [illegible] VII. LX [illegible] ad minuta [illegible] 39343 [illegible] debeat ut tempus integrum perio[illegible] [illegible] revolutionem [illegible] primum ad eam orbitæ partem. Quare Luna [illegible] tempore unius minuti primi [illegible] per regulam auream ut 39343 [illegible] minutum primum ad [illegible] terminum [illegible] [illegible] terminus [illegible] ex divisione [illegible] primum [illegible] [illegible] [illegible] 18 [illegible] [illegible] pedes [illegible] [illegible] 2353 [illegible] Quare cum [illegible] Luna [illegible] [illegible] primi [illegible] [illegible] [illegible] Lunaris [illegible] Luna [illegible] pedibus [illegible] 2353 [illegible] 3760 sive æquale pedibus 353 [illegible] [illegible] per 2353 [illegible] sive dimidium [illegible] æquale pedibus quindecim cum una [illegible] parte circiter.

At vero cum iuxta demonstrationem et experientiam Hugenii grave [illegible] cadendo percurrat tempore unius minuti secundi pedes quindecim $\frac{1}{12}$ [illegible] mensurato iuxta Galileanam theoriam [illegible] motus [illegible] ut quadrata temporum [illegible] spatium [illegible] descensu percursum ~~[illegible]~~ in uno minuto primo tempore aequale pedibus 54300 erit spatium quod Luna deorsum ruendo percurret tempore unius minuti ad spatium quod gravia in telluris superficie posita descendendo eodem tempore percurrunt, ut pedes quindecim cum $\frac{1}{12}$ ad pedes 54300, sed quindecim pedes cum $\frac{1}{12}$ ad pedes 54300 ut quadratum distantiae corporum terrestrium a centro telluris ad quadratum distantiae Lunae ab eodem centro sive ut unum quadratum ad LX [illegible] unum ad 3600 [illegible] ex aequalitate [illegible] constat [illegible] spatium quod Luna etc. ad spatium quod gravia etc. ut quadratum distantiae corporum etc. ad quadratum distantiae Lunae q. e. d. [illegible] vis centripeta seu [illegible] tendentia corporum terrestrium in diversis a telluris centro distantiis est proportionalis quadratis distantiarum reciproce.

Nunc de gravitate caelestium corporum [illegible]. Debet caelestium corporum gravitas eiusdem generis et eadem esse ac gravitas terrestrium corporum [illegible] demonstratum est a Cl. Newtono [illegible] aequabili motu in circulis moveantur ita ut tempora ipsorum periodica sint in sesquiplicata ratione radiorum aut distantiarum a centro, seu quod idem est quadrata temporum periodicorum eorundem sint ut cubi mediorum distantiarum [illegible] corporum centripetae erunt reciproce ut quadrata radiorum vel distantiarum a centro. At corpora omnia caelestia ita moventur ut ipsorum quadrata temporum periodicorum sint ut cubi distantiarum mediarum: igitur vires corporum caelestium centripetae erunt [illegible] ut quadrata radiorum seu distantiarum a propriis centris respective. [illegible] centripeta seu [illegible] corporum gravitantium [illegible] ad centrum [illegible] quodcumque in diversis distantiis ab eodem centro proportionalis est quadratis earundem distantiarum reciproce.

[illegible] contra demonstrationem utramque. In utraque demonstratione

[illegible]

[illegible] Lunam circa Tellurem et Planetas primarios circa Solem et secundarios circa primarios revolvi in orbitis circularibus motu æquabili: sed hoc falsum est. Nam primarii orbitæ sunt fermè ellipses [illegible] alterum focorum habentes in centro Solis et Lunæ orbita circa Tellurem [illegible] irregularis ut [illegible] figura quidem definiri [illegible] omnium Planetarum motus [illegible] modo [illegible] deprehenduntur: itaque falsa erit etiam utraque demonstratio.

At respondeo hoc illud demonstrationi nullatenus officere [illegible] excentricitas orbitarum in quibus moventur Planetæ et motus eorundem inæqualitas tanta non est ut [illegible] Planetarum orbitæ circulares et motus æquabiles [illegible] quæ de corporibus æquabiliter in circulis se revolventibus demonstrat Newtonus, Planetis circa Solem motis nequeunt applicari. Sed quid ex ipsa ellipticitate Planetarum orbitæ et motu inæqualitate accuratissime [illegible] Newtono. Siquidem ipse ostendit non posse corpus moveri in ellipsi habente centrum virium in focorum altero, ita ut singulis revolutionibus semel descendat ad minimam a centro virium distantiam semel ascendat ab eodem centro ad maximam distantiam et harum distantiarum [illegible] maneant immobiles [illegible] quæ ad focum tendit et in curva [illegible] corpus retinet accurate decrescit in duplicata ratione distantiarum reciproca ab [illegible] vel minimum ab hujusmodi lege vis [illegible] in singulis revolutionibus [illegible] in pluribus enormis haberetur motus locorum minimæ et maximæ distantiæ [illegible] vero Planetæ circa Solem et Lunam circa Tellurem et secundarii circa primarios ita moventur in [illegible] ut singulis revolutionibus semel descendant ad minimam distantiam a centro virium [illegible] et semel ascendant ad maximam distantiam ab eodem centro [illegible] ad easdem [illegible] motu [illegible] revolutiones [illegible] Planetarum [illegible] tendit et vis Lunæ quæ tendit ad Tellurem [illegible] Planetarum [illegible] in ratione duplicata [illegible] reciproca [illegible]

[illegible]

[illegible] Planetarum secundariorum præcipuè et Lunæ non quiescunt, et aliquem habeant motum, ut patet observationibus Astronomorum, centripetæ vires eorundem [illegible] non decrescunt in ratione duplicata reciproca distantiarum a centro circum [illegible] et tellure

Verum levissimus [illegible] absidum, quæ in Planetis deprehenditur, stabilitam gravitatis legem nullatenus potest in dubium vertere. Enim vero ubi Planetas primarios quod spectat Astronomorum aliqui negarunt motum omnem [illegible] non majorem subeunt, quam qui a [illegible] exhibeatur, et requiritur a mutua Planetarum attractione inter se [illegible] quæ [illegible], ut ait Newtonus in opusculo de Mundi systemate, nullius est momenti. Sed [illegible] tempore, [illegible] motus longè major absidum in Planetis secundariis et [illegible] Lunæ præcipuè [illegible] apogæum seu absis [illegible] singulis revolutionibus tribus vel minimum gradibus progreditur. Verum [illegible] motum hujusmodi absidum ex eo provenire quod [illegible] Lunæ [illegible] reciproca duplicata distantiarum aberraret, aberratio tamen hæc, prout per Mathematicum computum invenies, non nisi minima est et insensibilis, ut videre est apud Newtonum ipsum et clarissimos ejus commentatores. Quamquam neque est consequentium, motum hujusmodi absidum ex eo provenire quod Planetarum secundariorum vires centripetæ a statuta proportione aberrent vel minimum: [illegible] absidum hujusmodi motus Lunarum potissimum pendet ab actione Solis Lunam attrahentis, sicuti motus [illegible] in circumjovialibus et circumsaturnalibus pendet ab actione Solis, et a mutua actione Planetarum eorundem inter se [illegible] Itaque revera [illegible] in duplicata reciproca ratione distantiarum [illegible]

[illegible]

nonnulli Newtoniani atque hi illorum vitio vertunt, quod attractionis universalis leges demonstrantes plura negligant, quae licet minima per se sint, et conjuncta aliquem tamen [illegible] ad insignem errorem sensibilem producere, [illegible] alia summi momenti [illegible] definire nequiverunt. [illegible] tantum dicit ut inde theoria Newtoniana minus certa redderetur; [illegible] [illegible] inde ratio ut demonstranda [illegible] Phaenomenis non videatur respondere [illegible] ut sequimur in Newtonianis calculationibus quo exactius Coeli Phaenomena cognoscuntur, eo major Newtonianae theoriae cum observationibus cohaerentia deprehenditur. Quare credunt, cum Cartesiani et Leibnitiani principium attractionis universalis in qualitatibus occultis [illegible] distributionum ratione [illegible] tum simplex, tum fecundum, tum Physicis aeque quam Astronomicis Phaenomenis conforme, veluti horrendum quoddam monstrum cavere, et detestari, ac a Philosophia ejiciendum contendere

Ex iis [illegible] a [illegible] [illegible] satis [illegible] [illegible] [illegible] quae [illegible] et [illegible] [illegible] esse ut quod gravitas motrix corporum omnium in distantiis aequalibus ab eodem centro, in quod gravitant, proportionalis est quantitati materiae corporum eorundem [illegible]. Gravitates acceleratrices corporum omnium in distantiis diversis a centro in quod gravitant sunt reciproce ut quadrata distantiarum ab eodem centro. Atque corporum omnium in iisdem distantiis ab eodem centro gravitates acceleratrices aequales [illegible] [illegible] gravitatibus acceleratricibus [illegible] spatia, quae corpora versus centrum descendendo [illegible] temporibus percurrerent; [illegible] corpora omnia in paribus distantiis a centro, in quod gravitant, deorsum descendendo aequali tempore aequalia spatia percurrerent. Atqui notissimum est Mechanices theorema quod vires motrices [illegible] corpora utcumque inaequalia aequaliter urgentes in motum, aequaliterque accelerantur sive urgentur aequali tempore aequalia spatia percurrere [illegible] quantitates materiae in corporibus ipsis contentae; [illegible] vires motrices quibus corpora omnia in iisdem distantiis a centro gravitationis aequali tempore aequalia spatia percurrunt sunt proportionales [illegible] quantitatibus materiae in iisdem corporibus propositis, [illegible] seu vires hujusmodi motrices [illegible] gravitatum acceleratricium [illegible] corporum [illegible], sive corporum ipsorum gravitates motrices. Gravitates igitur motrices corporum omnium proportionales sunt quantitati materiae corporum eorundem.

Demonstratio hęc corpora omnia sive cęlestia sive terrestria tangit ut ostensum est. Sed in terrestribus corporibus licet omnes detegere Experimentibus Newtono, Gravesandio, Desagulierio, Musschenbroechio, Nolette corpora omnia terrestria cujuscumque sint ponderis, et magnitudinis, nempe aurum frustulum et lanę floculus, et plumbi globulus et tenuissima pluma ex eadem altitudine in vacuo Boyleano demissa eadem omnino velocitate descendunt, nam ad Machinę Pneumaticę fundum eodem tempore perveniunt eodemque tempore idem spatium percurrunt. Ergo ex illato superius theoremate Mechanico [illegible] [illegible] gravitates [illegible] proportionales [illegible] [illegible] quantitati [illegible] materiae [illegible] [illegible] duo corpora A et B quorum A sit triplum B simplum [illegible] autem eadem velocitate in vacuo descendat. Si concipiamus ipsorum massas in partes inter se equales [illegible] quarum massa corporis B habet xxx earumdem habebit massa corporis A x: cum [illegible] utrumque eadem velocitate ex hypotesi descendat et proinde eadem velocitate descendat etiam omnes earumdem partes, tum singulę ex triginta partibus corporis B eadem velocitate descendent ac singulę ex x partibus corporis A, cumque inter se equales supponantur singulę partes corporis A eandem vim habebunt ac [illegible] singulę corporis B, ac habebit summa omnium virium quibus urgentur partes omnes corporis ut x ad xxx sive ut numerus partium equalium quę sunt in corpora A ad numerum partium equalium quę sunt in corpora B [illegible] [illegible] quantitas materię corporis A ad quantitatem materię corporis B. [illegible] cum summa [illegible] [illegible] virium [illegible] sint [illegible] motrices gravitates gravitas motrix corporis A [illegible] habebit [illegible] gravitatem motricem corporis B ut quantitas materiei corporis A ad quantitatem materiei corporis B. Igitur gravitas motrix corporum omnium est sive in corpore duplo majorem habente materię quantitatem duplo major, aut sive triplo majori in corpore [illegible] [illegible] majorem habente materię quantitatem et sic deinceps.

Hęc vero pro gravitate corporum terrestrium hactenus exposita [illegible] [illegible] pro gravitate cęlestium corporum evincunt luculentissime. Primo enim cum cęlestium corporum gravitas [illegible] [illegible] [illegible] [illegible] gravitate corporum terrestrium eadem utrimque [illegible] [illegible] leges. Deinde vero quemadmodum corpora omnia terrestria [illegible] [illegible] altitudinibus [illegible] locata descendere debere ab eadem distantiis a centro docent Geometricę rationes, [illegible] [illegible] in illis [illegible] in his eadem velocitas [illegible] argumento esse [illegible] [illegible] proportionalem esse quantitati materiei.

[illegible]

Neque gravitas [illegible] quemadmodum [illegible] denominatam [illegible] gravitas etiam absoluta [illegible] dicta ex [illegible] quantitate materiae seu massae corporis attrahentis [illegible] tendentis. [illegible] attrahere in [illegible] elementis [illegible] attractio [illegible] materiae [illegible] aequalibus [illegible] aequales, [illegible] gravitas [illegible] attractio proprie dicta quae oritur ex [illegible] attractionum [illegible] particularum [illegible] corporum [illegible]

Sic illud denique colligitur quod [illegible] attrahitur gravitas [illegible] attractionem [illegible] et aequalem sive [illegible] gravitate esse mutua et aequaliter. [illegible] contraria reactio (ut demonstravimus [illegible]) attractio vero [illegible] in alterum [illegible] et aequalem reactionem esse [illegible] attractio universalis seu gravitas est semper mutua et aequalis [illegible] quantum [illegible] corpus attrahit alterum, tantum corpus attrahens ab attracto attrahitur.

Sed argumentum hoc Newtonianae sententiae [illegible] praestat inductione simul et phaenomenis [illegible]. Itaque [illegible] tellurem [illegible] in singula terrestria corpora gravitas [illegible] gravitatem in [illegible] gravitatis [illegible] gravitate [illegible] Itaque [illegible] Planetae, Cometae et Sol gravitarent in singula corpora [illegible] gravitantium [illegible] experientiam [illegible] corpora terrestria [illegible] corpora [illegible] tellurem [illegible] in caelestia, ad quae pertinent [illegible] gravitatem, ita tellus in singula corpora terrestria [illegible] gravitas [illegible] in singula [illegible] corpora [illegible] gravitare. [illegible] vero [illegible] primo [illegible] terrestria corpora secundarii [illegible] secundaria corpora [illegible] ad Solem et terra in Lunam [illegible] et Sol in primaria [illegible] secundo [illegible] ad Solem [illegible] gravitabat [illegible] in secundarias [illegible] quod [illegible] corpora ad [illegible]

corpus spectantes. Quarto tenendum quod in [illegible] [illegible] omnes et [illegible] ex quibus corpora omnia et singula [illegible]. Quare inductione corporum omnium gravitatem mutuam esse concedendum est.

Id quod evincunt innumera clara Phaenomena caelestia et terrestria observata. Nam telluris gravitatem in Lunam probant marium aestus Phaenomena; gravitatem mutuam Planetarum et Cometarum probant eorundem motuum perturbationes et [illegible] inaequalitates motuum lunarium; [illegible] satellitum ubi [illegible] magis ad se invicem, et retardatio motus in Cometis, cujusmodi fuit observata in Cometa anni 1759 cujus [illegible] revolutiones [illegible] absolvit [illegible] annis 76 [illegible] in annis 75 et [illegible] 17 [illegible] differentiam inter tempora secundae et tertiae revolutionis esse dierum 585 quam retardationem ab attractione [illegible] Saturni [illegible] 1754 dierum produci debuisse [illegible] dierum [illegible] retardationem ab attractione [illegible] Planetae [illegible] calculis institutis post modum deprehendit [illegible] Cometae [illegible] pronunciavit [illegible] vicissitudines [illegible] neglexerat ut observarunt postmodum Astronomi. Gravitatis itaque seu attractionis universalis mutua est ex inductione et Phaenomenis demonstratur.

Sed demonstratur etiam a priori. Si enim corporibus duobus quibus vis A et B se mutuo trahentibus [illegible] obstaculum quodvis interponi [illegible] eorum [illegible] alterum A [illegible] versus [illegible] alterum B quam illud alterum B in corpus A obstaculum [illegible] corporis A [illegible] corporis B [illegible] non maneret in aequilibrio sed [illegible] B [illegible] in infinitum, quod est absurdum et legibus motus et experientiae contrarium. Gravitas [illegible] universalis mutua est et aequalis sive corpora omnia gravitant in se mutuo et [illegible].

Hec quae de legibus [illegible] in re [illegible] intendere. Sed sufficiant quae de Mechanica sive [illegible] de Astronomia [illegible]. Solent [illegible] nec [illegible] in gravitatis seu attractionis universalis causam [illegible] quod [illegible] sed [illegible] in hoc genere [illegible] ordinem. [illegible] et Keplerus cum Cartesio, Galileo, Bernoulli, aliisque [illegible] gravitatem per telluris emanationem [illegible] atmosphaeram [illegible] Mechanici [illegible] explicare [illegible] opinio vero de causa [illegible] Newtonianus [illegible] Phaenomena explicanda sufficit [illegible] difficultates [illegible]

[illegible]

[illegible] [illegible] ... ratione [illegible] ... modo [illegible], atque [illegible] ... [illegible]

[illegible]

[illegible]

pondera [illegible] viribus levare possint

[illegible] ... [illegible]

[illegible] ... [illegible]

Trochlea

[illegible] (Fig. 6) [illegible] D [illegible] E [illegible]

[illegible] ... [illegible]

pondus E quod est [illegible] in unica tantum vice [illegible] elevatum esse. Funis enim A B C quando ubi hic duplicatus est, eius extremitas C ad duorum pedum longitudinem protrahenda est, ut pondus E [illegible] elevari possit, quatenus [illegible] a duobus hominibus quorum alter extremitatem A, et alter extremitatem C traheret, in unica solummodo pedis longitudinem protractus fuisset. Semper tamen est quod impediat quominus hic calculus exactus esse possit: gravitas nimirum trochleae, et funis [illegible] movendique difficultas. Vero hoc si consideretur cum eo quod attollitur, valde exiguum est, nec potest ferme aestimari.

Deinde ~~[illegible]~~ animadvertendum est quoque vires illas non a trochlea provenire, sed tantummodo a funis motu illius, qui ponderi est [illegible] si enim adhuc alia trochlea affigatur in H (Fig.) cujus orbitae immittatur funis A B C H, non minoribus indigebis viribus sed in trahendo versus K, [illegible] hoc pacto tollendum corpus E ac antea requirebantur ad trahendum C versus G. Quod si vero duabus hisce trochleis adjiciantur aliae versus D, cui pondus annectitur, [illegible] complectitur [illegible] [illegible] trochleae tollendae requirerentur [illegible] longitudinem protrahitur, pondus non nisi in unius pedis altitudinem [illegible] trochlearum numero [illegible] vires [illegible] elevare possumus. Notandum est quoque [illegible] semper [illegible] requiri ad tollendum quam sustinendum pondus, quam ob causam de [illegible] hic [illegible]

Planum inclinatum

[illegible] libras tollendas suggerat, idem esse vero corpus F (Fig.) quod [illegible] libras elevare velit in altitudinem lineae B A, hunc adhibendum est [illegible] trahat seu volvat super plano inclinato C A, quod duplo longius est linea A B [illegible]. Hoc enim modo [illegible] quam modo vires [illegible] sunt [illegible] ad centum libras [illegible] quo magis [illegible] C A videbitur inclinatum, eo minoribus opus erit viribus ad pondus F [illegible]

Sed tamen ab hoc calculo subtrahenda [illegible] F [illegible] B C [illegible] planum lineae B C [illegible] omnes [illegible] [illegible] cylindri [illegible] adeo [illegible] momenti. Nihil hic considerandum magis est quam planum A C cum linea B C

sit [illegible] circuli telluris [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
lineæ spiralis [illegible] duos circulos ex eodem terræ centro ductos [illegible] · hoc enim multo [illegible] modo observare licet.

Cuneus.

Facultas cunei A B C D (Fig. [illegible]) non [illegible] facile intelligitur ex illis quæ de plano inclinato [illegible] sunt. [illegible] enim cui deorsum [illegible] ita se movet, ut [illegible] secundum lineam B D lignum [illegible] [illegible] non [illegible], vel quoque [illegible] quem [illegible] non [illegible] nisi [illegible] lineam A C, ita ut vis [illegible] [illegible] seu [illegible] eandem habere debeat rationem [illegible] vel [illegible] resistentiam, quam habet linea A C ad lineam B D. [illegible] tamen [illegible] non est, ut B D sit [illegible], AD et C D vero duæ portiones spiralium quæ idem quod tellus centrum haberent, atque ut cuneus sit factus è materia tam perfecte dura et polita, ejusque [illegible], ut nulla vis requiratur ad eum movendum juxta lineam B D.

Axis in peritrochio.

Facile quoque intelligimus potentiam [illegible] vel peritrochium (Fig. 20) B [illegible] [illegible] (quam [illegible] in puncto D elevandum [illegible] convolutus motum [illegible] eandem [illegible] habere ad pondus quæ [illegible] ad circumferentiam circuli quæ describitur [illegible] idem [illegible] quæ est inter circuli diametrum ad diametrum [illegible] [illegible] circumferentiæ eodem modo se habent inter [illegible] diametri. Proinde [illegible] habet diametrum [illegible] modo [illegible] vero A B [illegible] [illegible] [illegible] D gravitate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in B [illegible] modo libras levare [illegible] Loco [illegible] cylindrum C circumferentiis [illegible] [illegible] [illegible] [illegible] majorem rotam [illegible] instructam, hoc pacto potentiam quantam [illegible] [illegible] [illegible] tamen non [illegible] [illegible] [illegible] [illegible] illud movente [illegible] [illegible] quod et in cæteris similiter observandum venit.

Cochlea.

[illegible] in peritrochio et aliis [illegible] [illegible] [illegible] [illegible] intelligere [illegible] [illegible] facile fuerit. Illa enim [illegible] composita est e [illegible] promoveatur [illegible] [illegible] [illegible] [illegible] circumferentia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] producit [illegible] ideirco [illegible] homo [illegible] centum homines alii sine illa, si modo observetur et vires, quae ei [illegible] debent [illegible].

Loquutus sum vero hoc loco de movendo [illegible] quam [illegible] ad illud [illegible] effectum [illegible] [illegible] vero illum [illegible] [illegible] loco quod in [illegible] movere [illegible] dentibus [illegible] si rota haberet [illegible] dentes [illegible] ut non [illegible] partem [illegible] eodem tempore quo [illegible] perficeret [illegible] pondus [illegible] una rota [illegible] illud non [illegible] [illegible] dum [illegible] circulum [illegible] potentia [illegible] [illegible] quod [illegible] multiplicatus [illegible] instrumenti [illegible] quod [illegible] tantum [illegible] magnum pondus [illegible] modo [illegible] habet illius movendi difficultas quae non proprie dependet ab ponderis quantitate, quum potius ab instrumenti [illegible] vel [illegible] illa difficultas ab hoc instrumento magis quam in praecedentibus, quod majorem habet potentiam.

Vectis

[illegible] conditionem [illegible] quod [illegible]
[illegible]

Ponamus [illegible] (Fig. 11) [illegible] O [illegible] O movere [illegible]
[illegible] ABCDE, et altero [illegible] H [illegible] EGHIK [illegible]
[illegible] H et potentia movente in C [illegible]
[illegible] consideremus deinde [illegible]
[illegible] ABCDE [illegible] FGHIK, [illegible]
[illegible] longitudinem EGHIK [illegible] secundum [illegible] FH
longitudinem [illegible] movendi [illegible]
[illegible]
[illegible]
maximi et [illegible] quod [illegible]

consideremus necesse non esse ut nec [illegible] magis [illegible] eidem [illegible] culum movens [illegible] E in [illegible] versus B aut D nec [illegible] versus B aut D [illegible] versus C [illegible] est [illegible] [illegible] eo quod linea CDH [illegible] parallela et ab ADF [illegible] [illegible] in punctis F et H distant, at punctum B a puncto A [illegible] remotum [illegible] linea perpendiculari [illegible] FS [illegible] lineam FS [illegible] potentia secundum lineam AB [illegible] lineae SO [illegible] potentia secundum lineam BC [illegible]

[illegible] ABCDE [illegible] modo [illegible] moveri [illegible] gravitatem [illegible] potentiam [illegible] GFH [illegible] BO [illegible] B [illegible] D [illegible] I [illegible] IP [illegible] IN [illegible] e puncto P [illegible] in hac linea IP [illegible] punctum [illegible] IP [illegible] IN [illegible] potentia ad illud movendum in puncto D [illegible] F et H [illegible] potentia [illegible] movendo [illegible]

[illegible] GS [illegible] IN [illegible]

[illegible] F [illegible] vegonti [illegible]

[illegible] F [illegible] K [illegible] F [illegible]

[illegible] Hinc [illegible]

[illegible] O quæ [illegible]

[illegible] O [illegible]

[illegible] gravius [illegible] centrum

[illegible] tempore non est [illegible] [illegible]

Extrema vero hæ cogitationes [illegible]

[illegible] et nihil [illegible] argumento [illegible]

[illegible] differentiæ [illegible]

machina [illegible] in [illegible] modis [illegible] infinita [illegible]

[illegible]

Finis Physicæ generalis

Ex Physica mechanica

Quaestio [illegible]

De fluidorum natura

Est eam mechanicae scientiae partem, quae ad corpora fluida [illegible] [illegible] Hydrodynamicam Graeci [illegible] [illegible] [illegible] ad eam descendere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dicitur. Non minus enim haec utilis est et jucunda, [illegible] quam [illegible] utpote quae non modo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vitae nostrae et superioris aetatis inventa quaedam tum [illegible] tum nauticae res atque scientiae [illegible] [illegible] [illegible] et [illegible] [illegible] autem eadem haec [illegible] [illegible] [illegible] [illegible] [illegible] solidorum. motus namque quantitatem ex pondere sive massa et ex velocitate repetendam [illegible] [illegible] [illegible] [illegible] quidquid [illegible] de ea dictum est referendum. cum tamen [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] videntur. nonnulla [illegible] ipsa fluidorum natura sunt prius tradenda, ut caetera deinde facilius explicentur.

[illegible] inter omnes illud corpus fluidum dici, cujus partes in quacumque [illegible] [illegible] et [illegible] moventur inter se. Non enim aliunde fluiditas oriri videtur, quam ex eo quod particulae ex [illegible] corpus [illegible] [illegible] interstitia habeant, et sic inter se disjunctae sint ut [illegible] [illegible] mobiles [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in acervo granorum frumenti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est, ex quo fit ut in quacumque [illegible] [illegible] [illegible] [illegible] [illegible] aut [illegible] quodcumque [illegible] [illegible] ipsi grana [illegible] [illegible] [illegible] [illegible] se [illegible] [illegible] [illegible] [illegible] [illegible] se [illegible] habere in [illegible] et quolibet pulvere [illegible] [illegible] [illegible]

[illegible] moles et [illegible] aquae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quam [illegible] [illegible] [illegible]. Scilicet ipsa eadem sunt ex quibus [illegible] [illegible] [illegible] et quorumque [illegible] [illegible] [illegible] et [illegible] [illegible] quae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quoque ex [illegible] [illegible] non alia ratione [illegible] ut [illegible]

[illegible] que est inter [illegible] et [illegible] ex ea [illegible] [illegible]

[illegible]

[illegible]

[illegible] Causa ergo fluiditatis illa esse videtur, quod nulla in corpore fluido vel [illegible] [illegible]

Quod [illegible]

[illegible]

[illegible]

[illegible]

[illegible] quæ particulæ fluidæ [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Non videtur [illegible]

[illegible]

Illud [illegible] est ne [illegible] fluiditas [illegible] quae [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] Metalla [illegible] dicuntur fluida illa quae [illegible] vel non vice versa.

De fluidorum [illegible] et [illegible]

[illegible] de fluidorum [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Fluidorum [illegible] [illegible] [illegible] [illegible] est [illegible] hoc est lex primaria, quod nempe partes superiores graves sint in inferiores, [illegible] [illegible] [illegible] Apud veteres [illegible] [illegible] [illegible] et [illegible] aequilibrium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Ex hac proprietate colligitur fluidorum [illegible] in aequilibrio. Illud [illegible] [illegible] [illegible] [illegible] non potest nisi [illegible] [illegible] fluida [illegible] in [illegible] et gravitatem ad [illegible] tendere; [illegible]

[illegible] fluidum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cylindri [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Illud [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] altitudinem [illegible] [illegible] est fluidum in [illegible]

alexandrinam aquę repletum. Generatim [illegible]

[illegible] congitur equalem [illegible] in unaquaque [illegible] proprietas [illegible]

constituitur tota fluidorum doctrina variis considerationibus [illegible]

[illegible] et secundum directionem datam [illegible] viribus [illegible]

[illegible] fluidum [illegible] in vase [illegible] utcumque [illegible]

[illegible] in quolibet [illegible] foramine [illegible] ad [illegible] fluidum po-

[illegible] experimento manifestum [illegible]

[illegible]

[illegible] directionem [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

in hunc [illegible] undequaque.

[illegible]

[illegible] fluida [illegible]

[illegible] certissima atque ultima experimenta [illegible] in hoc casu [illegible]

[illegible] columnę fluide, viribus [illegible] evidens est. etenim columna superior [illegible]

[illegible]

[illegible] habet gravitatem sufficientem vel majorem [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] neque [illegible]

[illegible]

[illegible] fluidum demersum [illegible] expellat fluidi [illegible]

[illegible] evidens enim est in hoc casu eandem esse columnarum [illegible]

Si corpus immersum fluido [illegible] gravius fuerit [illegible] [illegible] duarum columnarum fluidorum [illegible] [illegible] [illegible] [illegible] columnae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] pondus fluidi ejusdem cum corpore immerso voluminis. At quum corpus immersum [illegible] [illegible] habet gravitatem specificam vi [illegible] [illegible] [illegible] differentiae [illegible] [illegible] necessarium est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tempus in eodem fluidi loco [illegible] [illegible] id facile intelligitur ex minima cohaerentia fluidorum differentia, quae tenuitati [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Si [illegible] [illegible] [illegible] [illegible] eandem [illegible] gravitatem specificam corpus totum demergitur sed in eo subsistit fluidi loco in quo constituitur. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] columnae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] eandem habeat cum fluido gravitatem specificam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] columnae [illegible] [illegible] eandem [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] corpus totum demergitur. [illegible] vero [illegible] [illegible] fluido [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intra fluidum in quocumque loco quiescit.

Ex [illegible] [illegible] [illegible] duplicem esse corporum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et relativa. Gravitas absoluta est vis tota, qua corpus deorsum tendit [illegible] ponderis excessus [illegible] [illegible] [illegible] pondere [illegible] [illegible] distinguit [illegible]

Ad fluidorum [illegible] pertinet [illegible] pressio. Hic autem demonstranda est fluidorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] pondus columnae fluidi cujus basis est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fundo [illegible] fluidum in [illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Demonstr[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

[illegible] ... quæ[illegible] ... [illegible]

[illegible] ... [illegible]

[illegible] ... Primum enim [illegible]

[illegible] ... attractionem inter vitrum et aquam [illegible]

[illegible] ... pendere [illegible]. Denique attractio quæ inter particulas

aquæ [illegible] ... aquæ [illegible]

[illegible] ... vitrum, quam inter particulas aquæ [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ... Atque [illegible]

[illegible]

[illegible] ... tubo [illegible] vitreo superiori.

[illegible] autem [illegible] intelligatur, [illegible] notandum est [illegible]

aquam, quæ intra tubum capillarem ascendit [illegible] esse [illegible]

[illegible] ... debent. Cum attractio aquæ [illegible]

[illegible] ... attrahitur, sed

[illegible] ... in hac attractione [illegible] continetur. Quare [illegible]

[illegible] ... quæ circa attractionem [illegible]

[illegible] ... maneret canaliculus [illegible] in minima [illegible] æqualis [illegible]

[illegible] ... in hoc canaliculo [illegible] contentus non [illegible]

[illegible] ... cohæsione. Hujus autem cylindri [illegible]

[illegible] ... pendens [illegible]. At [illegible]

[illegible] ... et [illegible] pendere [illegible] et [illegible]

[illegible]

[illegible]

[illegible]

Ex datis autem colligi potest [illegible] in tubo capillari [illegible] tubulo [illegible] vitrum [illegible] attractionem [illegible] [illegible] [illegible] non [illegible] et [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] altitudinis [illegible] [illegible] tubus [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] proximos itemque [illegible] annulos utrinque proximos [illegible] [illegible] [illegible] cohesiones quae inter singulos annulos [illegible] [illegible] inter educt se se mutuo destruunt [illegible] [illegible] [illegible] [illegible] attractio [illegible] solo [illegible] cohesio inter annulum [illegible] et lamellam [illegible] [illegible] [illegible] [illegible] ut omnes [illegible] [illegible] [illegible] supremo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] determinatam aliquam altitudinem locum habere [illegible] [illegible] [illegible] [illegible] aqua et [illegible] [illegible]

Prolixius esset singula explicare experimenta [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] brevitas et [illegible] [illegible] [illegible] [illegible] [illegible]

De fluidorum motu.

[illegible] altitudinem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] premente e tubo cylindrico exeunt vis comprimens est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] altitudinem [illegible] vero [illegible] tubo [illegible] [illegible] [illegible] [illegible] comprimens [illegible] [illegible] vis comprimens [illegible] [illegible] tempore [illegible] est [illegible] flui-

[illegible] nostrum [illegible] quadratum [illegible]

[illegible] quia [illegible]

[illegible] demonstratum est eadem manente altitudine [illegible] aequaliter premi eadem aqua [illegible] altitudine [illegible] de ratione [illegible] altitudine [illegible] enim cum sit [illegible] aquae [illegible] tempore effluere [illegible] ratione [illegible] quantitate aquae ex tubo [illegible] tandem [illegible] quantitatem aquae [illegible] diametrorum et [illegible] nostro [illegible] ratione per varios canales [illegible] in [illegible] omnibus attendere oportet [illegible] canalium [illegible]

[illegible] de [illegible] ad explicationem [illegible]

[illegible] quod multis [illegible] non [illegible]

[illegible] movetur [illegible] particulas [illegible] transfert [illegible] vel etiam quod idem [illegible]

quantitate qua loco movetur in quantitatem [illegible] Quare [illegible] uniformiter movetur in medio resistente necessum est [illegible] [illegible] resistentiam [illegible] [illegible] alioquin motum suum [illegible] [illegible] autem vis eamdem [illegible] debet. cum enim mobile [illegible] [illegible] resistentiam [illegible] [illegible] tate triplo majori eodem tempore spatium [illegible] [illegible] [illegible] loco movedit [illegible] [illegible] movetur velocitate tripla massam fluidi triplo majorem velocitate [illegible] [illegible] sunt ut quantitates motus in fluidum translatae [illegible] velocitatem multiplicata hoc est generatim ut quadratum velocitatis.

Sed de [illegible] nunc videndum est quae sit hujus doctrinae utilitas cum in arte nautica tum in fluminum cursu regendo [illegible] omnium est quorum [illegible] [illegible] quotidie [illegible] [illegible] Quod [illegible] ad artem nauticam pertinent [illegible] [illegible] pondus totum navis ex [illegible] componitur [illegible] pondere navi imponendo. Duo [illegible] [illegible] ad eamdem profunditatem [illegible] [illegible] aequale atque volumen ponderi [illegible] [illegible] erit aequale; jam navi pondus imponatur, ad majorem [illegible] [illegible] aequalitas ponderi aquae ejusdem cum navis [illegible] volumine [illegible] tero subtrahatur [illegible] aequalis erit [illegible] [illegible] profunditate [illegible] [illegible] [illegible] aquis immergitur [illegible] [illegible] [illegible] [illegible] ponderi aquae ejusdem cum [illegible] differentia voluminum. sed [illegible] [illegible]

[illegible] et [illegible] habeat [illegible] in [illegible] vel in loco [illegible] [illegible] [illegible] velocitas deinde ob [illegible] [illegible] [illegible] [illegible] [illegible] mentis [illegible] omnino [illegible] [illegible] [illegible] quidem [illegible] [illegible] [illegible] [illegible] eo magis [illegible] quo magis [illegible] [illegible] impedimentis [illegible] quo majorem [illegible] [illegible] [illegible] [illegible] superficiei.

[illegible] a litore [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] id debent efficere ut [illegible] inferiores superiorum pressione [illegible] [illegible] inferiores motum ex [illegible] [illegible] in [illegible] superiores [illegible] [illegible] maxima fluminis [illegible] [illegible] a fundo distantia observari solet, in hoc enim loco [illegible] aquae [illegible] fluminis cursus [illegible] impedimentis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Fluminis [illegible] alveum [illegible] [illegible] et admodum declivi [illegible] [illegible] [illegible] [illegible] [illegible] abrupere et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alveum [illegible] Ubi vero alveum [illegible] sibi [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] majorem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] resistunt [illegible] arena et litus.

[illegible] aquae [illegible] [illegible] [illegible]

vel mare [illegible] directionem [illegible] [illegible]

[illegible] valet flumen novae directioni [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] et [illegible] diversi fundo materiis [illegible] [illegible] minor [illegible]

[illegible] Littore [illegible] materiq [illegible] vel se invicem possunt accedere [illegible]

[illegible] materiq [illegible] extra [illegible] directionem [illegible] et [illegible]

[illegible] tandem [illegible] [illegible] diversi [illegible]

[illegible] et pro varietate Locorum [illegible] modo inter se [illegible] videntur: hinc [illegible]

[illegible] effectibus judicium [illegible] effectus [illegible]

[illegible] quod in flumine [illegible] mutationem [illegible]

[illegible]

Flumen minus in [illegible] flumine [illegible]

[illegible] vel profunditatis [illegible]. Hujus [illegible] ratio est quod flumini minori [illegible]

[illegible] Littora [illegible]

in [illegible] flumen quod Padus dicitur [illegible]

ducto [illegible] Ferrariam [illegible] flumine [illegible]

[illegible] mutationem [illegible] Si flumen aliquod in aliud influat vel perpendiculariter vel secundum

quamlibet directionem [illegible] et in novo [illegible] flumen

[illegible]

[illegible]

[illegible]

Hinc [illegible] flumina [illegible]

[illegible] fluminum [illegible] directionem invenire problema est [illegible]

communem directionem [illegible] ad directionem fluminis quod [illegible]

[illegible]

Ex

Ex his omnibus [illegible] fluminum exundatione [illegible] maxime adhibenda esse remedia, flumen [illegible] continetur: crescente enim in hoc casu velocitate flumen alveum [illegible] Eadem ratione [illegible] [illegible] aliquando divisio non sine gravissimo damno aliquando [illegible] Si autem in aliquo casu minui oportet aquæ velocitatem, id poterit feliciter præstari [illegible] impedimenta: aqua enim in hæc obstacula incurrens [illegible] et sua mole velocitatem aquæ intra alveum fluentis non [illegible] auget.

Si flumen [illegible] augetur [illegible] velocitas donec [illegible] excedit, sed exundante [illegible] velocitas [illegible] augetur magis quam pro quantitate [illegible] [illegible] versus fluminis littora minor observatur ob majorem [illegible] [illegible] fluminis [illegible] medium alvei [illegible] aliquando depressiorem esse quam versus fluminis littora, cum enim aqua littori proxima minori velocitate movetur hæc [illegible] magis [illegible] differentia inter medium alvei [illegible] littori proximam [illegible] aqua in medio fluminis [illegible] majorem [illegible] Hæc generatim dicta sunt de fluminum cursu: cæterum doctrinam Geometricam turbant plurimum locorum circumstantiæ, nec mirum [illegible] qui locorum imperiti in periculosissimo [illegible] remedia proponere [illegible]

De fluidi elasticis, atque de aere imprimis.

Cum [illegible] corpus omne [illegible] ex calore [illegible] dilatari [illegible] fluidum esse [illegible] liquoresque [illegible] aerem quoque [illegible] exhalationes [illegible] bituminosas [illegible] [illegible] potuerit. Hæc autem magis vel minus spatium occupant, prout magis vel minus comprimuntur, et ab omni parte [illegible] [illegible] continentur. Hinc est quod [illegible]

poterit [illegible] tremunt [illegible] [illegible] aere [illegible] [illegible] primum [illegible]

Aerem vocamus fluidum hoc quod totum ambit telluris superficiem [illegible] [illegible] [illegible] [illegible] [illegible] corpus in quo vivimus et movemur. Volunt aliqui nullas aeri tribuendas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] prudentes elementare corpus est et [illegible] omnia [illegible] ab imo [illegible] [illegible] Sed cum [illegible] [illegible] [illegible] [illegible] [illegible] omnis Physicæ [illegible] [illegible] vel [illegible] [illegible] [illegible] quod adeo [illegible] aeris [illegible] [illegible] ut in ea experimenti [illegible] [illegible] [illegible] fluidum [illegible] prout sub sensus nostros cadit considerantes [illegible] [illegible] [illegible] tribuentes [illegible] [illegible] [illegible] colliguntur illius [illegible] pro [illegible] et externis partibus habebimus quæ [illegible] sunt et [illegible] fluidi [illegible] referri non possunt sed pro [illegible] solidis [illegible] [illegible] [illegible] [illegible] debent. Proprietas ergo quæ se se primo considerandam exhibet est gravitas [illegible] [illegible] aeri ex [illegible] [illegible] quod [illegible] [illegible] fluidorum [illegible] [illegible] [illegible] in [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] A B [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Si extremitas A obturetur et [illegible] mercurio [illegible] [illegible] extremitas [illegible] mercurium continenti imergatur, mercurius sustinebit ad altitudinem [illegible] [illegible] [illegible] [illegible] Tribuendus hic effectus est pressioni aeris in superficiem mercurii in vase contenti, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nisi in tubo [illegible] aer nullus [illegible] mercurii columnæ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Tubus hic Torricellianus dicitur a primo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] G [illegible] [illegible] tubo et [illegible]

Hæc eadem aeris pressio sustinet aquam in vitro quod aquæ imergitur et hac repletur deinde ex [illegible] [illegible] [illegible] eodem modo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] duos pedes altitudine ascendit. Mercurius enim [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] columna aquæ [illegible] duos pedes [illegible] [illegible] [illegible] cum Mercurii columna viginti octo, aut viginti novem pollicum [illegible] quæ [illegible] [illegible] pressioni [illegible] [illegible] [illegible] [illegible] [illegible] Torricellianus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] altitudine [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Torricellianum Barometrum [illegible] [illegible] [illegible] mercurio [illegible] [illegible] [illegible] gravitas aeris per eum [illegible] modo mensuratur [illegible] [illegible] [illegible] [illegible]

cum videamus a corporibus mollibus et liquidis una cum [illegible] [illegible] [illegible] ac [illegible] esse non [illegible] [illegible] quae simpla sunt de quibus modo diximus. [illegible] enim aere ab una parte [illegible] ex altera oppositam [illegible] quemadmodum [illegible] [illegible] sit.

[illegible] [illegible] nec [illegible] [illegible] proprietas neque illa quae fit ut possit locum majorem vel minorem occupare prout majori vel minori vi comprimitur. Quaenam sit elasticitatis causa quaerere solent Philosophi eamque sibi quaerere invenisse videntur [illegible] [illegible] minimas grandia [illegible] materiae particulis quibus [illegible] [illegible] [illegible] particularum corporis attractione Newtoniani [illegible] esse voluerunt, sed quis non videt [illegible] [illegible] [illegible] [illegible] [illegible] ad clare intelligendos elasticitatis effectus? ac quid ergo nos [illegible] [illegible] [illegible] sit quemadmodum ab initio proposuimus, hanc [illegible] quaestionem [illegible] [illegible] et [illegible] [illegible] [illegible] malumus quam praecipitatis opinionibus et [illegible] [illegible] [illegible] determinatis Physicae progressum retardare. [illegible] elasticitatem [illegible] [illegible] omittendo consideremus hunc in aere pluribus demonstramus [illegible] [illegible] [illegible] D [illegible] [illegible] refert Pascarius [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] montem [illegible] [illegible] majorem [illegible] in vesica [illegible] [illegible] [illegible]. Cum enim aere circumstante minus [illegible] [illegible] [illegible] [illegible] in [illegible] vesica ubi moles incumbentis aeris [illegible] [illegible] [illegible] clauditur et aeris in [illegible] contenti [illegible] [illegible] [illegible] plus [illegible] [illegible] dilatarunt in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Ex hoc itaque experimento non solum elasticum esse aerem [illegible] et [illegible] [illegible] elasticum aeris a [illegible] [illegible] elasticitate [illegible] [illegible] sed [illegible] [illegible] [illegible] aeris interno [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] aere manifesto videamus quod non [illegible] experimenta [illegible] atque [illegible] [illegible] experimentis quae in vacuo illo [illegible] quod [illegible] [illegible] Cum enim [illegible] ex [illegible] partem magnam [illegible] [illegible] [illegible] [illegible] argumenta [illegible] experimenta [illegible] longum [illegible] proferre. Cum [illegible] gravitatis atque [illegible] demonstraverim [illegible] [illegible] effectus [illegible] gravitatis [illegible]. Aer autem [illegible] credimus. Aer a [illegible] pondere [illegible] per ipsam quam superius demonstravimus fluiditatis naturam et [illegible] [illegible] nam hac [illegible] [illegible] est [illegible] potest. Cum vero aer sit [illegible] atmosphaerae in tota spatium [illegible] ut elasticitatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aeris constitutione praedicta semper locum habent, sed non [illegible] [illegible] [illegible].

Aer [illegible] [illegible] [illegible] de gravitate aeris [illegible] [illegible] [illegible] [illegible] mutationes [illegible] [illegible] Lunae [illegible] in aere [illegible] [illegible]

Verumtamen ut quod maxime ad similitudinem veri accedere videtur [illegible]

est autem [illegible] ponderosiorem esse quam vapores atque sustinendo aptiorem; quia particulæ ejus [illegible] sunt et [illegible] deviantibus [illegible] particulæ vaporum. Primo ergo [illegible] hanc gravitatem aeris in quavis [illegible] regione illa mutare debebant vel [illegible] aeris afferendo [illegible] vel [illegible] aeris auferendo [illegible] ponderis in veritatem explicandi [illegible] [illegible] [illegible] ventus valde sit vehemens. Nam experientia compertum est ventum vehementem [illegible] [illegible] nubes autem ex quibus [illegible] fit levior [illegible] plumbarum [illegible] Hinc [illegible] nubes humiles valde [illegible] [illegible]

[illegible]

[illegible] ... et eodem flans. Sed de hoc satis. Dicendum est nunc aliquid breviter etiam

De aeris motu undulatorio et de sono

Motus undulatorius in aere ut brevissime dicam hoc [illegible] ... [illegible] ... non modo in pristinum statum sese restituit sed [illegible] ... [illegible] ... Hoc primum motu [illegible] ... [illegible]

[illegible] ... e loco moventur et [illegible] ... [illegible]

[illegible]

permanentia [illegible] ut fere dixi in [illegible] vero nexus ad [illegible] [illegible] explicanda est, debemus demonstrare [illegible] [illegible] in corpore [illegible] [illegible] in corpore nostro

Tria ergo circa sonum [illegible] perpendenda sunt, quid primum in corpore sonoro quod sonum [illegible], quid in medio [illegible] quod ad nos motum perferat, et tandem quid in nostris [illegible]. Et quod ad primum pertinet [illegible] quod sonum emittit motu tremulo [illegible] [illegible] constat [illegible]: videmus enim in aere [illegible] tremere [illegible] particulas et [illegible] admotum ei tremore concuti; [illegible] ex eo etiam colligitur quod [illegible] elasticae nat nullo modo [illegible] [illegible] sonum producunt, quod motu tremulo ex [illegible] [illegible] dicere ex minimorum elasticorum [illegible] [illegible] est [illegible] ex quibus sonus efficitur, non nisi excitata tremula undulatione sonum audiremus. Sic vero se habet in [illegible] [illegible] elasticis ubi [illegible] [illegible] ab hoc motu visibili pendet sonus sed ab alio motu tremulo quo in [illegible] enim qui videtur fit tremor ad [illegible] tamen [illegible] motus [illegible] soni est et tremoris nomine hoc [illegible] [illegible] qui videtur non tremor sed undulatio dici potest. Tremorem enim hoc loco [illegible] tremere dicitur [illegible] [illegible] Fra[illegible] [illegible] tremenda et [illegible] non sunt [illegible] corda [illegible] [illegible] [illegible] motu [illegible] aerem [illegible] non modo [illegible] [illegible] Boileau ostenditur ubi [illegible] [illegible] quemadmodum [illegible] aere sonus [illegible] debilitatur, et [illegible]. Quid vero [illegible] in aere, cum motus [illegible]

translatus [illegible] ad alterum [illegible] [illegible] non modo undulationi sed tremoris [illegible] [illegible] [illegible] [illegible] sonus per aerem [illegible] aeris [illegible] [illegible] ratione a corpore sonoro ad aurem [illegible] [illegible] motum [illegible] tremulum [illegible] a corpore corpori communicatum. Soni ergo translatio per [illegible] [illegible] aeris [illegible] tremulo agitatas fieri debet [illegible] [illegible] [illegible] dat motum tremulum quem a trementibus corporis sonori [illegible] [illegible] [illegible] communicat. Hinc est ut [illegible] videamus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tubus aulcam cum aere exteriori communicationem habent. Quemadmodum enim communicatur motus corporis aeri ita ab aere communicatur corpori [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] propagatur quidem, sed eo difficilius quo corpora [illegible] flaccida magis [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] ratione per aerem propagatus per tremulum [illegible] [illegible] aeris motum propagatur [illegible] [illegible] ad aurem pertingit ibique in [illegible] in extrema auris parte [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] tenuissima [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] motus undulatorii [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] clusum transfertur [illegible] [illegible] [illegible] agitatione movetur. [illegible] undulatoriis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] hujus superficiei [illegible] [illegible] aereis agitatis [illegible]. His omnibus facile motus communicatur nervo auditorio [illegible] [illegible] [illegible] [illegible] et in [illegible] [illegible] [illegible] penetrantem. Quomodo vero per hunc nervum [illegible] [illegible] [illegible] irradiantes [illegible] fiat in cerebro id est quod non pertinet ad [illegible] et [illegible] [illegible] [illegible] Philosophis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in eo genere probabile, adeoque ne dictum [illegible] quidem unquam tentare.

Considerato quid [illegible] nobis contingat quod tertium erat, dicendum jam est de celeritate [illegible] [illegible] [illegible] eadem [illegible] debet [illegible] celleritate undarum quæ aerem [illegible]. Notandum vero celleritatem [illegible] non posse per comparationem determinari, eo quod [illegible] [illegible] [illegible]

inter diametros particularum et [illegible] inter [illegible] quas [illegible]. Potest tamen elasticitas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ignis cum [illegible] [illegible] [illegible] excitatur. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] pendulo [illegible] [illegible] [illegible] [illegible] [illegible] et sonum [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in spatio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et octo [illegible] in spatio [illegible] unius minuti secundi. Quia vero densitas et vis elastica aeris in variis [illegible] [illegible] [illegible] [illegible] [illegible] in eodem loco mutantur indesinenter mutari [illegible] [illegible] [illegible] in aere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] institutis falsum id esse [illegible].

[illegible] [illegible] in sono [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et sunt [illegible] aeris particulis [illegible] [illegible] [illegible] [illegible] [illegible] numeri [illegible] eodem tempore in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in determinata [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] particulis [illegible] et [illegible] [illegible] [illegible] tempore in aurem incurrentium.

Datur etiam differentia in sono ex numero vibrationum, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tempore in aere [illegible] diversorum tonorum sunt inter se [illegible] [illegible] [illegible] [illegible] [illegible] tempore in aere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et corda [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vero oriuntur ex convenientia inter varios motus in aere qui eodem tempore [illegible] dicitur.

[illegible] vibrationes fuerint [illegible] consonantia vocatur apud nos octava apud Graecos Diapason et [illegible] apud Latinos

[illegible] vibrationibus [illegible] semper concurrit consonantia dicitur quinta sive Diapente sive sesquialtera

[illegible] vibrationes, quae sunt ut tria ad quatuor dant consonantiam quae vocatur quarta aut D[illegible], et sesquitertia

Ditonus nominatur [illegible] dicitur etiam tertia major, et sesquiquarta

Et semiditonus dicitur [illegible] tertia minor [illegible]

[illegible] Hexacordon [illegible]

[illegible] consonantia [illegible] ratione [illegible] illa est Hexacordon [illegible] et [illegible]

[illegible] Diapason Diapente et Diatessaron recentiores vero [illegible] habitaque [illegible] quatuor: duae infra Diatessaron utpote ditonus et semiditonus et duae infra Diapente utpote Hexacordon minus et Hexacordon [illegible]

[illegible] de intervallis minoribus quae sunt [illegible] bus consonantiae [illegible] tonus major tonus minor [illegible] minus [illegible]

[illegible] tonum et [illegible] est octo ad novem [illegible] novenis [illegible] tonus major dicitur et [illegible] et secundus major

Tonus minor in proportione [illegible], seu qualis est decem ad novem [illegible] vocatur [illegible] secunda major [illegible]

Hemitonium [illegible] in [illegible] sexquindecima [illegible] qualis est sexdecim ad quindecim est apud nos secunda minor.

Hemitonium minus [illegible] sexquivigesimaquarta seu qualis est XXV ad XXIV secunda item est minor.

Diesis minor [illegible] superquinquaginta [illegible] vigesimas quintas, seu qualis est CXXVIII ad CXXV.

[illegible] comma [illegible] sexquioctogesima seu qualis est LXXXI ad LXXX.

Ad commixtis consonantiis quod [illegible] idem [illegible] dicendum est quod de [illegible] [illegible] Diapason [illegible] ea ordine procedunt ut ab usque Diapason [illegible] seu [illegible] ad usque bisdiapason seu decimam quintam, et [illegible] ad usque bisdiapason seu decimam quintam ad usque tris diapason seu [illegible] secundam [illegible] proportiones [illegible] omnium [illegible] habeant [illegible] omnes, [illegible]

[illegible] consonantiae determinantur [illegible] integritatem [illegible] Geometras [illegible] longitu-dines [illegible] et numeri [illegible] in consonantiis [illegible] inter [illegible] idem obtinet [illegible] diametri [illegible] proportionem habent [illegible] in consonantiis datur inter radices quadratas terminorum. et generaliter [illegible] idem generis [illegible] numeros [illegible] radicum quadratarum terminorum ut ratio inter numeros [illegible] eodem tempore [illegible] consonantiis [illegible] datur [illegible]

[illegible] omnia [illegible] musicis [illegible] confirmata [illegible] Phenomenon [illegible] digni sunt qui considerantur [illegible] cordis [illegible] tensis [illegible] cordae moles [illegible] incurvant in hanc motumque minimum [illegible] exiguo [illegible] viribus [illegible], et vadit corda, [illegible] ex pro

[illegible] unde ita dum secunda [illegible] cujus [illegible] motu [illegible] et tunc [illegible]. Qu[illegible] le secunda [illegible] ad [illegible] debent et [illegible] donec [illegible] rus fuerit [illegible]

[illegible]

[illegible] longitudo cum [illegible] communicabitur [illegible]

[illegible]

[illegible] capitulum [illegible]

[illegible]

[illegible] movere [illegible]

[illegible] non [illegible] vocem [illegible] cum [illegible] aliquod [illegible] cum distantia [illegible]

[illegible]

[illegible] ... [illegible] vadato pariter ...
[illegible]
[illegible]
[illegible] ... [illegible]
[illegible] ... versum se se dispergit.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

De natura aeris, et de vento

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

eorum qui in [illegible] et [illegible] [illegible] in [illegible] [illegible] [illegible] moderna [illegible], [illegible] di-
cuntur Periodici seu [illegible] qui [illegible] sunt qui certis tantum temporibus [illegible] [illegible]
sunt qui ad sex menses in [illegible] [illegible], in [illegible] Sinensi, et Japonensi [illegible] ex una [illegible] sex
ex altera. tum etiam ventus qui a Latinis Libicus dicitur [illegible] [illegible] [illegible] [illegible]
ad quartam [illegible], [illegible] quintam mensis Junii diem, et perdurat ad quatuor vel quinque menses
et tandem venti quidam [illegible] [illegible] [illegible] [illegible] [illegible] regnantque [illegible] [illegible]
[illegible], et [illegible] [illegible] [illegible] post ortum solis, redeuque [illegible] [illegible] Pere-
[illegible] vero dicuntur venti perennes, et periodici irregulares, qui nec tempus [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] tantam observationem [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ex his cardinales vocantur [illegible] quatuor [illegible] cardinibus [illegible],
[illegible] semicardinales [illegible] [illegible], et [illegible] inter [illegible] [illegible]. [illegible] [illegible] venti
suo [illegible] [illegible] et inde videbimus ex ventis alii sunt calidi et humidi ut austra-
[illegible] [illegible] [illegible] [illegible] ut septentrionales [illegible] [illegible] [illegible] ex locorum [illegible] natura
quo [illegible] [illegible] [illegible] naturae [illegible] [illegible]. pro eorumdem vero natura [illegible]
[illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] et Boreas [illegible] [illegible] ex-
[illegible]. Et [illegible] eorum vehementia oritur ex eo quod primus subito ex [illegible] [illegible]
[illegible] vortices motu concitatissimo [illegible] [illegible] ex vortice [illegible] emittit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] venti [illegible] [illegible]
[illegible] venti, [illegible] [illegible] sit ventorum causa. [illegible] praecipuus est [illegible] [illegible]
[illegible] [illegible] [illegible] maxime [illegible] [illegible] sub Zona torrida [illegible]

Et quod ita sit [illegible] quod Sol sit causa praecipua ventorum [illegible] [illegible]
[illegible] [illegible] venti perennes ubi Sol maxime [illegible] atque [illegible] tellurem. [illegible]
Zona torrida, ubi Sol quam maxime [illegible]. Est autem [illegible] [illegible] [illegible]
[illegible] et [illegible] aeris [illegible] [illegible] [illegible] [illegible] [illegible] calorem [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Sol maxime [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aeris in [illegible] [illegible]
[illegible] [illegible] versus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

et [illegible] [illegible] particulae, et [illegible] partem aeris impellit et [illegible] magnus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habetur ex opposita radiorum solarium [illegible] [illegible] aeris [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alteros menses [illegible] venti [illegible] Ventus [illegible] [illegible] [illegible] [illegible] particulae radiorum solarium debent [illegible] maxime agitare aerem [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]. [illegible] vero aer [illegible] [illegible] debet [illegible] [illegible] [illegible] [illegible] [illegible] vocem. Nulla alia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] enim alia [illegible] non [illegible] [illegible] omnia naturae Phaenomena explicanda. Nec enim [illegible] [illegible] ex [illegible] [illegible] [illegible] [illegible] in aere [illegible] [illegible] [illegible] [illegible] vapores [illegible] [illegible] aer aerem [illegible] [illegible] aerem [illegible] [illegible] [illegible] columnae [illegible] deberent [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aerea [illegible] [illegible] gravitatis corporum circumferentium per aerem. Nam si corpora [illegible] se moventia [illegible] [illegible] aer est fluidus cedit [illegible] et a tergo [illegible] se [illegible] [illegible] [illegible] in [illegible] de non [illegible] [illegible] [illegible] universa [illegible] aereae [illegible] [illegible] [illegible] [illegible] venti [illegible] [illegible].

De Aqua

[illegible] terrarum et in aere etiam aquam haberi imo circumdari tellurem ab aquis et vaporibus qui solvuntur in aqua aerem ipsum effluere, constat tum observationibus tum experimentis. Nam Philosophi [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] experimentis vero [illegible] est, ut notat Noletus aerem [illegible] aqua [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aer sine aqua. [illegible] praesentem igitur de aere dissertationem non inepte [illegible] potest de aqua dissertatio, [illegible] [illegible] [illegible] in aere continentur aquae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] De aqua [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] particulis. Verum quid sit hoc fluidum dicunt [illegible] [illegible] [illegible] [illegible] [illegible] heterogeneum minimarum particularum e corporibus duris emanantium. Verum [illegible] est hoc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] multo [illegible] [illegible] [illegible] corporum [illegible]. [illegible] [illegible] [illegible] [illegible] ergo non est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sui generis [illegible] [illegible] [illegible] sui generis fluidum est [illegible]. Sed [illegible] [illegible] quid [illegible] est fluidum [illegible] [illegible] [illegible] nullo [illegible] colore [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] est [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] non sunt [illegible] [illegible]. Ergo [illegible] [illegible] [illegible] est corpus sui generis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corporum [illegible] [illegible]. [illegible] vero [illegible] et [illegible] [illegible] [illegible] est non ex [illegible]

[illegible] [illegible] [illegible] [illegible] effluunt odores et dicit [illegible] [illegible]. Sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Si [illegible] est [illegible], quid heterogeneum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

De [illegible]

[illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] corpuscula [illegible] [illegible] [illegible] particulas [illegible] [illegible] [illegible] [illegible] [illegible] secum per aerem impellunt nisi forte eo intermedio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ignis [illegible] et deinde [illegible] effluunt. Cum vero quia aer [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et aer illum circumeuntem [illegible]: cum [illegible] [illegible]

solares, tum ignes subterranei efficiunt evaporationes aquæ, et liquidorum, tali quidem mo- do quod [illegible] per calorem [illegible] [illegible] in bullulas [illegible] maximè mobiles quæ tam [illegible] [illegible] specificè gravitate cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habetur in pulvere [illegible] ex movimento [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

De vaporum suspensione [illegible] [illegible] Boyleus, [illegible] [illegible] [illegible] materiæ terræ subtilimiæ ad eum ferè modum quo [illegible] partes per aera sustinentur et volitant ope bullularum quas pueri in sufflando, et [illegible] [illegible] [illegible] nec omnino non arridet. [illegible] namque est quærendum [illegible] [illegible] quomodo [illegible] [illegible] sustinere [illegible] [illegible] [illegible] [illegible] levores aut vapores [illegible] materia.

[illegible] [illegible] [illegible] omnes [illegible] in aerem [illegible] [illegible] [illegible] [illegible] [illegible] vapores dicuntur effluvia quæ ex aquis prodeunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] erit ne his promovendis de [illegible]

De Nube

[illegible] [illegible] [illegible] [illegible] [illegible] condensati conveniunt in media [illegible] regione [illegible] [illegible] regionis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vaporum [illegible] motu, aut [illegible] adjuvante frigore [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] unius. Ex mutua connexione in particulas quidem minutiores de [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in voluminas evadunt nubes [illegible] [illegible] [illegible] venti ex [illegible] [illegible] [illegible] vaporum [illegible] [illegible] [illegible] [illegible] nubes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in

terram suo pondere decidunt. Itaque nubes [illegible] collecta et suspensa, quae ab aere sustinetur. Hinc qui montes excelsos [illegible] cum ad regiones nubium [illegible] et opacam nebulam [illegible] [illegible] ex [illegible] sicut [illegible] Duclos [illegible] Boileau [illegible] non de [illegible] quod nebula gravior est et vicinior terrae, nubes vero in altiori loco suspensa. Porro cum nubes ex diversis particulis [illegible] non mirum non est quod [illegible] quandam sint majores, aliarum vero [illegible] illae [illegible] in uno loco [illegible] quo [illegible] diversam nubium efficiunt

De Pluvia

Vapores simul concreti et in nubem coacti si pondere suo specifico aere graviores fiant [illegible] terram [illegible] Pluvia [illegible] Pluviam definiunt [illegible] et [illegible] in terram. Quae vero ratione fiat haec nubium in guttas resolutio disputant [illegible] Aristoteles [illegible] ex [illegible] aere [illegible] vapores [illegible] quibus [illegible] transferuntur. Quatenus neque venti, qui in nubem minus violenter [illegible] totam [illegible] [illegible] et [illegible] mole [illegible] [illegible] aliarum [illegible] [illegible] loco [illegible] Si [illegible] [illegible] verum in terram cadunt nivem et Pluviam exhibentes. Quapropter aestate cum nubes multo [illegible] descendunt [illegible] majores hyeme vero [illegible] vapores [illegible] unde minutior cadit, vel si altius tolluntur, statim convertuntur in nivem. Aestate vero altius tolluntur vapores quia major et directior est actio Solis in terram [illegible] rationes quibus [illegible] Pluvia. Quorum multas refert [illegible] et multo certius [illegible] Boerhaave [illegible] quo constat [illegible] aerem cum ut plurimum sit gravatus et heterogeneis particulis illas secum abripit, et ad terram usque provehit. Hinc aqua pluvialis non est insipida et pura ut aqua nostra communis, [illegible]

[illegible] est eam [illegible] et [illegible] quod [illegible] sal [illegible]
[illegible] terris sulphureis [illegible] inundatio autem est [illegible]
estate cum tunc temporis majores sint in aere exhalationes et tempestates [illegible]
[illegible] aestuante tempestate commixtur aqua cum grandine, et alias [illegible]
[illegible] ex aere [illegible]

De Nive

Quotiescumque vapores [illegible] decidendo per [illegible] nix [illegible] quod
[illegible] inferior et superior [illegible] dividitur est. Tunc [illegible]
[illegible] [illegible]
[illegible] vapores [illegible] spuma [illegible] aggregati
[illegible] ex aere [illegible]
[illegible] nives terram obtegendo omnium plantas [illegible]
[illegible] exhalationi [illegible]
[illegible] nix diutius incubuerit campis [illegible] quod [illegible]
[illegible] Dei [illegible]
[illegible] humores telluris [illegible] et [illegible]

[illegible] ex eo quod [illegible] nives [illegible]
[illegible]
[illegible] Phenomena [illegible]
[illegible] exagona exibeant et innumeris [illegible] formas, quod [illegible]
[illegible] intervenerunt [illegible] frigore ex [illegible] in aerea
[illegible]
[illegible] et simul [illegible]
[illegible] vento [illegible] particulae [illegible] propelli debebant [illegible]
[illegible]
[illegible] exibeant [illegible] experientia [illegible]
[illegible]
[illegible] alii vero [illegible]

tes debet ex[illegible] efficiem [illegible] Secundum Phænomenon est quod nix domum sit [illegible] et [illegible] aliquando [illegible] quibus [illegible] aquæ. Explicatur autem [illegible] Phænomenon Nix conflatur ex guttulis [illegible] [illegible] et [illegible] nivis tenues et [illegible] sunt et confectæ ex bracteolis glaciei subtilissimis [illegible] Tertium Phænomenon [illegible] quod nix candidissima sit et [illegible] Quod [illegible] singula nivis fila poris maxime irregulares sint lux per eam ob inordinabilem [illegible] luce nullo [illegible] alliciatur ad [illegible] nive [illegible] reflectitur sicut [illegible] in partibus vitri in pulverem [illegible] lux [illegible] maxime [illegible] Quartum Phænomenon [illegible] urgente flocci nivis [illegible] sit [illegible] sint majores. Id [illegible] quia urgente validiore gelu particulæ vaporosæ citius congelantur [illegible] ut [illegible] cum aliis atque flocci tenuiores constituuntur vel etiam dici potest [illegible] vehemens gelu partes nivis magis [illegible] et [illegible] magis et sic [illegible] ipsorum volumen. Hæc de nive.

De Grandine

Si aquæ guttulæ ex resoluta nive labentes in terram postmodum [illegible] concrescunt stillæ in [illegible] et tunc grandinem constituunt [illegible] [illegible] diversam acquirunt figuram [illegible] modo [illegible] modo [illegible] stellæ radiantis. Grando igitur nihil [illegible] maxima [illegible] ex [illegible]

Phænomena [illegible] sunt primum quod [illegible] [illegible] ex [illegible] guttulis [illegible] [illegible] descendant [illegible] [illegible] grandines [illegible] [illegible] dum [illegible] descendunt [illegible]

Secundum [illegible] est quod accidat ad [illegible] rotundam [illegible] [illegible] [illegible] quod ita [illegible] guttulæ ob [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] eandem attractionem [illegible] exhalent grandis [illegible] vero [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] vel plura [illegible] [illegible] retundæ [illegible] sed [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] det [illegible] [illegible] [illegible] et [illegible] Sed [illegible] [illegible] est quædam guttulæ concretæ quæ in descensu novas guttulas [illegible] [illegible] [illegible] [illegible] pellucidiores sunt [illegible] dum terræ [illegible] [illegible] [illegible] [illegible]

[illegible] Phænomenon est quod grana grandinis cum sint glacies [illegible] quandoque [illegible] [illegible] [illegible] [illegible] est sed [illegible] phænomenon [illegible] [illegible] violentia [illegible] et [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] et [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] et [illegible]

[illegible] Æstate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] potuit tum in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

De Rore Maturino

Ros matutinus est humor ex tenuissimis [illegible] insensibilibus vaporum [illegible] [illegible]

frigore collectis et [illegible] ante sol. ortum in cutes [illegible] [illegible] [illegible] et [illegible] [illegible] et [illegible] [illegible] cum illo humore saline eisdem particulae et nerves quandoque admiscentur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tumorem [illegible] [illegible] [illegible] [illegible] cunditatem, [illegible] et in ratione [illegible] [illegible] pluvie [illegible] [illegible]

[illegible] vos devoni [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quendam arborum, [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

De aura serena.

Aura serena est ille tenuis penetransque vapor qui diurno calore solis evectus [illegible] [illegible] post solis occasum relabitur. Talis vapor debet esse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Producitur vero ex quibusdam vaporum halitibus qui ex natura graveolentiam [illegible] [illegible] id genus locis diurno calore [illegible] excitatis [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] insensibiles [illegible] [illegible] aer qui incidunt [illegible] sol [illegible] tenui [illegible] [illegible] à locis [illegible] aut in [illegible] mineralis abundant [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est etenim [illegible] [illegible] [illegible] [illegible] [illegible] se [illegible] insinuat et humorum [illegible] dolores dentium et alia id genus [illegible]

De Mare.

In hac dissertatione specialem habet locum Mare cum sit [illegible] [illegible] [illegible] [illegible] [illegible]. Quod vero maximam affert admirationem est fluxus et refluxus Maris quem [illegible] [illegible] [illegible] est Galileus Valisnius et Cartesius summam posuere operam ad illum explicandum verum [illegible] [illegible] [illegible] Cartesius [illegible] [illegible] [illegible] [illegible] [illegible] Galilaeus [illegible] [illegible] [illegible] rem [illegible]. Newtonus vero [illegible] [illegible] [illegible] [illegible] [illegible] quibus corpora caelestia [illegible] sunt [illegible] solis et Lunae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod Sol et Luna in [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] solis et Lunae [illegible] [illegible]. Newtonis opinionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] momenta non explicandis [illegible] [illegible] Phenomenis accomodatior [illegible] [illegible] [illegible]

Propositio.

Æstus [illegible] Phænomena ab actionibus Lunæ et Solis sunt derivanda.

Prob. Si datur actio tum Lunæ, cum Solis in Maris aquas, atque si eorum actionibus responde[illegible] dicta Phænomena, et ex iis [illegible] Sic quoniam, sicut ex quo [illegible] et [illegible] Mercurii in [illegible] respondet; [illegible] nostræ [illegible] [illegible] Phæ[illegible] [illegible] ita si [illegible] actione Lunæ et Solis in [illegible] maris [illegible] et refluxus [illegible] actioni respondeat recte omnino [illegible] quod [illegible] Atqui et datur actio Lunæ, et Solis in aquas [illegible] [illegible] [illegible] nomena tali actioni plenissimè consentiunt. Ergo etc.

Et vero, quod Luna imprimis, et Sol agant in aquas maris, dubitari nequit. Cum enim [illegible] omnia corpora [illegible] datur actio [illegible] omnia [illegible] et Luna [illegible] [illegible] terram [illegible] [illegible] Solem et Sol in [illegible] et [illegible] Lunam et Luna in terram [illegible]. Ergo [illegible] Sol, et Luna in aquas maris agunt, et [illegible] aquæ [illegible] in Lunam et Solem. Datur [illegible] actio Lunæ et Solis in subjectum Mare.

Quod autem [illegible] Phænomena [illegible] actionibus Lunæ et Solis [illegible] Phænomena [illegible] Ad [illegible] quod [illegible] Lunæ [illegible] et [illegible] fluxus et refluxus Maris, tum quod maxime fluxum [illegible] Lunæ [illegible] [illegible] Luna [illegible] in syzygiis quam [illegible] in quadraturis [illegible] novilunii et plenilunii [illegible] quam verum [illegible] quadraturum vero ad plenilunium et novilunium [illegible] matutini; denique quod [illegible] novilunium [illegible]

[illegible]

[illegible] quod in novilunio et [illegible]

[illegible] matutini fluxus [illegible]

[illegible]

[illegible]

[illegible] debebit [illegible] Sed hæc respondent quam maxime

actionibus Lunæ, et Solis. Quod [illegible] generatim [illegible], [illegible] Phænomena [illegible] cuique redditur, tardius enim [illegible] se se offert inter tempora dictorum Phænomenorum, et motus Lunares ac solares ut major longe requirat, quippe, cæteris paribus quo telluri Luna et Sol sunt [illegible] minora sunt æstus marini, minores vero successive quo successive fiunt remotiora. Sed [illegible] [illegible] Phænomenorum explicatione. Primo autem observandum est, quod Luna attrahit magis [illegible] directe aquas Maris juxta eorumdem rationem magis aut minus valide pro majori [illegible] [illegible] attrahente itaque Luna est quæ [illegible] [illegible] auget Luna earumdem gravitatem versus terram [illegible] Lunæ actione [illegible] terra [illegible] [illegible] directione [illegible] dictarum aquarum [illegible] [illegible] quæ eidem respondent, quia directe easdem attrahit. Cum igitur omnes maris partes sint in [illegible] [illegible] Lunæ perpendiculariter subjectæ attolluntur [illegible] gravitatis aquarum collateralium majori altitudine [illegible] aquarum [illegible] Ob eamdem rationem attolluntur aquæ in puncto correspondente [illegible] oportet; quippe ejusmodi aquæ minus attrahuntur a Luna, quam [illegible] terræ centrum attrahatur [illegible] magis. [illegible] gravitant aquæ collaterales. Ergo majori [illegible] attolli debent, [illegible] [illegible] allonga [illegible] conformatur cujus axis major [illegible] centrum terræ transiretque per centrum Lunæ nisi [illegible] obstaret.

[illegible] itaque bis in Lunari die, [illegible] [illegible] seu bis [illegible] [illegible] [illegible] per Meridianum seu [illegible] tellurem motum [illegible] [illegible] in conjunctione cum Luna versantur, bis vero in quadraturis [illegible] aquæ, quæ modo sunt in conjunctione [illegible] [illegible] in quadraturis [illegible] gravitate ob Lunæ actionem [illegible] vero post sex alias [illegible] aquæ erunt in conjunctione [illegible] gravitate [illegible] aquarum [illegible] iterum [illegible] attollentur [illegible] [illegible] proxima cum enim Luna nunquam [illegible] [illegible] [illegible] in quadraturis cum Luna [illegible] [illegible] statum obtinet semper unde [illegible] in [illegible] est [illegible] Inde [illegible] hanc constituit [illegible] [illegible] latitudinis 55. [illegible] [illegible] [illegible] [illegible]

[illegible] vero maxima fluxuum altitudo [illegible] post quam Luna a Meridiano discessit. Debet nimirum observari tellurem diurno motu citius moveri quam Luna movet. [illegible] vero Mari a telluris motu abreptis [illegible] quasi velocitate [illegible] inter circulatem [illegible] Lunae [illegible] quam Luna [illegible] movet [illegible] quadraturis [illegible] retardat [illegible] a conjunctione ad quadraturas pergat, unde in Lunam [illegible] in cujus centrum [illegible] contendit axis major [illegible] Sphaeroidis itaque [illegible] recedit a Luna [illegible] vel [illegible] [illegible] altitudinem mediam quasi erit inter Lunam et quadraturas. Si igitur [illegible] temporis quod erit circiter [illegible] post transitum Lunae per Meridianum [illegible] causa aliqua [illegible] eadem [illegible] altitudinis [illegible] Accedit autem [illegible] a conjunctione ad quadraturas et in Lunam retrahuntur aquae [illegible] conjunctionem accedunt [illegible] Sunt itaque inter conjunctionem et quadraturam [illegible] inter [illegible] et quadraturam [illegible] contrariis motibus [illegible] Ergo [illegible] maxima fluxuum altitudo [illegible] Phaenomenon explicat [illegible] rationem [illegible] et explicando [illegible] videtur [illegible]

[illegible] quod Luna [illegible] etiam [illegible] ratione Sol [illegible] minuit vel [illegible] [illegible] et auget [illegible] quae sunt in quadraturis unde [illegible] Luna [illegible] in mari [illegible] Luna [illegible] altitudo [illegible] attrahentis [illegible] ab [illegible] inaequalitate oritur [illegible] quod Sol minus quam Luna aquis attollendis confert. Etenim quod attollantur aquae [illegible] Lunam [illegible] magis [illegible] Terra [illegible] ob maximam a Sole distantiam [illegible] rationem [illegible] quae Soli [illegible] attrahentur non [illegible] multo plus quam terrae centrum, nec quae in opposito [illegible] multo plus quam [illegible] a Sole [illegible]

cum [illegible] Luna [illegible]
[illegible] centrum [illegible]
[illegible] itaque sphaera inaequalitatis [illegible] sphaera a Luna producta [illegible] Solis [illegible]
in quibus maximi Phaenomenis [illegible] majorem vindicat Luna quam Sol.

Ergo quatenus ad Phaenomena diurna nunc una ad menstrua [illegible] multo major
est fluxus quam in quadraturis. Sed illa nimirum contingere res debet. [illegible] enim Luna in conjunc-
tione [illegible] cum Sole [illegible] cum Solem in aquas conspirat. Ergo maxima fieri
debet aquarum attractio. E contrario existente Luna in quadraturis Sol [illegible]
Luna [illegible] et [illegible] Luna. Tum itaque fluxus [illegible] excessus
[illegible] qui [illegible] non multus sit nec multum [illegible] valent [illegible]. Debet [illegible] in sy-
zygiis fluxus major contingere quam in quadraturis.

[illegible] explicatio [illegible] Phaenomeni [illegible] in novilunio et plenilunio [illegible]
[illegible] vespertini et [illegible] a quadraturis ad novilunia et plenilunia [illegible]
[illegible] matutini [illegible] Quod eadem [illegible] enim [illegible]
novilunia et plenilunia usque ad quadraturas, tum [illegible] continuo a quadraturis [illegible]
plenilunia [illegible] in dies [illegible] secundo [illegible] in primo casu in
secundo autem casu secundus [illegible] primo [illegible] secundo et.

Ad hunc locum aliud pertinet Phaenomenon [illegible]
[illegible] in [illegible]
[illegible] altera [illegible] tum enim [illegible] ad se [illegible]
[illegible] in opposito hemisphaerio [illegible] quam terrae [illegible]
[illegible] naturalem earum gravitatem. Quare [illegible]
[illegible] tanta non est [illegible] ad [illegible]
Ergo neque earum [illegible] respectu ad [illegible] tanta esse valet quanta [illegible] ad [illegible]
Ergo [illegible] debent [illegible]

[illegible] explicatur Phaenomenon quod in eo [illegible]
novilunio aestus majores sint quam in plenilunio, tum [illegible] eadem die in novi-
lunio [illegible] enim [illegible]

[illegible] [illegible] elevantur magis ex parte in quam [illegible] [illegible] [illegible] in parte opposita [illegible] quod in noviluniis ubi [illegible] lunari actione [illegible] etiam solaris debeant [illegible] [illegible] [illegible] [illegible] hemispherio Lunae [illegible] [illegible] quam in pleniluniis ubi Sol ex una parte, Luna vero ex altera trahunt aquas, ubi proinde vires suos effectus mutuo minuunt. [illegible] vero [illegible] [illegible] [illegible] [illegible] [illegible] magis [illegible] [illegible] in noviluniis, quam in pleniluniis, eadem [illegible] [illegible] [illegible] in noviluniis [illegible] Luna et Sole majores esse. [illegible] quam in pleniluniis aquas [illegible] [illegible] magis in opposito hemisphaerio et [illegible] [illegible] [illegible] [illegible] [illegible]

Denique quod ultimum spectat Phaenomenon [illegible], [illegible] quod aestus major non [illegible] [illegible] [illegible] duos vel tres dies post novilunium id ob [illegible] explicat Bernoullius [illegible] [illegible] et [illegible] [illegible] nostrorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible]. Res melius explicabitur videtur, si [illegible] [illegible] pendulum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] augentur, [illegible] est quod si [illegible] majores et minores describat, deinde que etiam majores ob [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] minores [illegible] [illegible] [illegible]. Porro quid semel accidit in [illegible] nostro. Fluxum enim et refluxum maris nihil [illegible] [illegible] videmus [illegible] [illegible] [illegible] oscillationes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Luna a quadraturis ad syzygias [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] magis magisque [illegible] [illegible] aquis [illegible] accedit. Quare [illegible] cum ob inertiam in aquis conservatur etiam post syzygias [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] duos vel tres dies semper majores oscillationes vel majores [illegible] et refluxus. [illegible] vero [illegible] duos vel tres dies [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] minuuntur eorum vires et [illegible] minuitur etiam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] contingit quod de calore, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habetur, sed [illegible] [illegible] [illegible] [illegible] aestus major in [illegible] [illegible] [illegible] post dies [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] maximum [illegible] noviluniis et pleniluniis [illegible] [illegible] [illegible] [illegible]

[illegible] Gravitatem [illegible] ejus [illegible]. Is tamen observat quod quo minus [illegible] [illegible] et [illegible] sed in [illegible] [illegible] et Luna [illegible] in [illegible] Quadrante [illegible] [illegible] omnium maximi debent [illegible] [illegible] autem maxima [illegible] [illegible] Luna [illegible] [illegible] maris [illegible] [illegible] [illegible] Luna tum versatur in plano [illegible] maximam obtinebit de [illegible] tum aquis [illegible] quadrantem [illegible] omnino fere [illegible] [illegible] elevationem.

Phænomenon alterum est quod in [illegible] [illegible]. Quod vero in contrario est, tunc enim Luna et Sol sive intra sive [illegible] existentibus [illegible] Maris [illegible] in Quadrante [illegible] [illegible].

Superest Phænomenon ultimum. Quod ut intelligamus observandum imprimis est quod cum [illegible] Sol [illegible] debent [illegible] Sol [illegible] majores [illegible] est in Aphelio. Hinc vero intelligitur cur fluctus majores esse debeant ante vernum [illegible] [illegible] est Phænomenon. Nam ante vernum æquinoctium tellure [illegible] Sol [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] plurimum valeat [illegible] [illegible] [illegible] ejusdem vel minor [illegible] distantia.

Ipsum vero ut [illegible] hic ex [illegible] [illegible] [illegible] quod observationibus convenit omnino.

[illegible] Si [illegible] Phænomena [illegible] solis et Lunæ [illegible] [illegible] [illegible] Natura [illegible] in aliis experimentis [illegible], et [illegible].

Sed [illegible] Gedanensis [illegible] allolendo ex [illegible] et solis [illegible] [illegible] [illegible] lunæ [illegible] pronunciavit, [illegible] [illegible] [illegible] 4000 [illegible] Lux hujusmodi [illegible] [illegible] vero [illegible] [illegible] [illegible] ordinem ut unum ad 1280000 [illegible] [illegible] [illegible] [illegible] ordinem [illegible] [illegible] 1000 [illegible] ut [illegible] [illegible] [illegible] eadem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] unum ad 4000 [illegible] [illegible] num [illegible] ad 4000 vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Lunæ et Solis in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] suerat.

Et dum [illegible] [illegible] ad 9 vel [illegible] ad [illegible] pedes. [illegible] [illegible] ad [illegible] in [illegible] [illegible] ad [illegible]. Sed [illegible] [illegible] pedes [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 20 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] maxima [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] minime in admirationem [illegible] [illegible] [illegible] [illegible] in remoto littore [illegible]

De amaritudine [illegible] [illegible] atque de salsedine.

Quamvis [illegible] aqua [illegible] [illegible] [illegible] corpus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Amaritudinem [illegible] et salsed [illegible] probabilius [illegible] amaritudinem [illegible] et bituminosa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] quæ in variis locis minerarum montium [illegible] [illegible] abundant illa exaltatio [illegible] authores

De Fontium origine

Priusquam [illegible] explicemus [illegible] [illegible] nomina et deffinitiones præmittere circa illa

Fons est aqua ex terra, sive certo terræ loco erumpens

Puteus est aqua ex terra scaturiens sed non profluens ex illa sicuti fons

Jam fontes quidam vel sunt perennes, vel temporarii, atque vel regulares sunt qui [illegible] certis temporibus fluunt et aquâ deffiiciunt, vel sunt irregulares certo et fixo tempore nec fluentes nec deffluentes

Rivus est aqua ex fontibus derivata et intra alveum decurrens [illegible] non [illegible] copia ut fluvius ita ut naves subsistere valeat.

Fluvius est aqua in magna copia ex pluribus fontibus orta quæ longa via intra alveum contenta excurrit. Quicumque fluvius [illegible] deferat dicitur regium flumen.

Torrens est aqua nullo certo tempore ad planitiem decurrens per viam a se factam.

De fontium et fluminum origine variæ sunt opiniones [illegible] tria [illegible] deducuntur. Prima est opinio Platonis, Senecæ, [illegible] et [illegible] Joan. Bernar. [illegible] credentium omnes fontes immediate ex Mari [illegible] originem [illegible]. Gassendi [illegible] Cartesii, [illegible] Riccati [illegible] volunt ex pluviis [illegible] fontes exurgere. Tertia [illegible] qui [illegible] fontes [illegible] ex [illegible] tibus [illegible] montes [illegible] condensatio [illegible] montium [illegible] nostra [illegible] est [illegible] Cartesii [illegible] difficultatibus [illegible] breviter

Et sane si demonstraverimus nec ex Mari nec ex [illegible] in montium [illegible] [illegible] fontes [illegible] [illegible] vero

[illegible] terræ [illegible] altum [illegible] [illegible] fontem [illegible] [illegible] argumentum [illegible] per quodcumque filtrum [illegible] aqua

sed

[illegible] Dentem [illegible] [illegible] ... per quodcunque [illegible] ...

Sed neque ex [illegible] ...

[illegible]

[illegible]

P. [illegible] Veterum [illegible] ... Sed talis est [illegible] ...

[illegible] ... vel fluminis [illegible] ... erudita in dubium vocavit esse in [illegible] ... ex quibus quae [illegible] ...

[illegible] ... et effluerent aquae, et in tempus [illegible] ...

[illegible] ... aut [illegible] et magis vel minus fuerint [illegible] ...

[illegible] ... post aquarum collectio [illegible] ...

[illegible] ... in [illegible] collecta inveniatur ...

[illegible] ... et per [illegible] ...

[illegible] ... et contingit in [illegible] ...

[illegible] omnes abundanc[illegible] in [illegible] in [illegible] [illegible] solent [illegible] nives. Carent vero fontibus vel [illegible] vel numerum vel vero [illegible] [illegible] [illegible]

Hec [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] minime videatur [illegible] fontes et flumina [illegible] [illegible] [illegible] [illegible] [illegible] eminentiam [illegible] est [illegible] pluvie et nivium moles que [illegible] in [illegible] [illegible] fontes et flumina sunt in [illegible] pluvie [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tantum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in medio mari [illegible] fontes [illegible] [illegible]

[illegible] hic [illegible] argumentum est [illegible] sufficientis [illegible] in nives et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in modum pluvie [illegible] [illegible] [illegible] [illegible] [illegible] que a fluminibus [illegible] [illegible] ad Mare [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] ... [illegible] ... 2000 [illegible] ... [illegible] ... in Germania [illegible] ... in quem affluunt prope 200 flumina [illegible] ... [illegible] ... [illegible] ... [illegible] ... neque id [illegible] ... [illegible] ... vaporum, [illegible] ... [illegible] ... ex terra et aquis [illegible] ... [illegible] ... longe majorem esse [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... vaporum [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... ex plurimis [illegible] ... experimentum [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... Josephus Georgius [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible]

[illegible] et [illegible] ut [illegible] et [illegible] [illegible]

[illegible] plurimum [illegible] et [illegible] [illegible] ad [illegible] [illegible]

[illegible]

ad [illegible] originem et [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] ad [illegible] [illegible] [illegible]

[illegible] et [illegible] [illegible]

[illegible] et [illegible] ad [illegible] [illegible]

[illegible]

[illegible] ut plurimum [illegible] aqua penetravit terram in quandam [illegible] aqua [illegible]

quae illi [illegible], quodquod enim aquarum [illegible] 23 [illegible] observata sunt fermè omnes [illegible]

[illegible] terrae [illegible] [illegible] ad [illegible] altitudinem [illegible]

[illegible] et in [illegible] [illegible] [illegible] [illegible] plurimum [illegible]

[illegible] aquarum [illegible] [illegible] ad [illegible]

[illegible] terrae [illegible] [illegible] non [illegible]

[illegible] tamen [illegible] altitudinem [illegible] [illegible]

[illegible]

ubi vero in [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] altitudinem [illegible] quid [illegible]

[illegible]

[illegible] quod in [illegible] 200 vel 300 pedum [illegible]

[illegible]

[illegible]

[illegible] in [illegible] altitudinem [illegible] terra [illegible]

[illegible]

ut nihil aque in vas illud [illegible] vel quod [illegible] terra [illegible] ut [illegible] et inter [illegible] [illegible] vel [illegible] itaque [illegible] eandem [illegible] [illegible] [illegible] quae expanderetur vel [illegible] [illegible] [illegible] [illegible] terraeque [illegible] [illegible] [illegible] [illegible] extendit [illegible] aquae profundiorem aquae generationem [illegible] prohiberet. [illegible] vero plurium [illegible] probata [illegible] vel [illegible] [illegible] [illegible]

Nec officit [illegible] [illegible] [illegible] quae [illegible] omnes aquae in mare revertantur: [illegible] [illegible] [illegible] [illegible] et in nubes concretas et tandem in pluviam descendentes [illegible] [illegible] in mare [illegible] ratione constat omnes fontes ex pluviis [illegible] [illegible] originem [illegible] [illegible] [illegible]

De ignis et luminis proprietatibus.

Ignis [illegible] [illegible] [illegible] [illegible] Physici [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et omnes ut [illegible] [illegible] nihil de eo dicere [illegible] id quod [illegible] omnibus [illegible] Phenomena [illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible] consideranda [illegible] illud [illegible] [illegible] [illegible] [illegible] [illegible] ignis [illegible] [illegible]. Quatuor [illegible] [illegible] Lux [illegible] [illegible] id quod [illegible] concipitur, [illegible] id quod in[illegible] [illegible] [illegible] id illud quod [illegible] est in [illegible] effectus [illegible] [illegible] [illegible] ob eadem [illegible] proficiscuntur, neque aliter in ratione effectus differunt inter se, quam quod major in uno quam in [illegible] [illegible] lux [illegible] [illegible] [illegible] [illegible] lux [illegible] [illegible] [illegible] [illegible] cujus [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] et [illegible]

[illegible] [illegible] [illegible] lux [illegible] [illegible] ex eodem principio, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ignis [illegible] [illegible] in omnibus [illegible] [illegible] [illegible] lux [illegible]

[illegible] sive motu sive [illegible] sive [illegible] [illegible] [illegible] ignem [illegible] omnem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cessante igne [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] nam aliqua sunt [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ignis nomine illud intelligatur, quod relationem habet ad sensus nostros [illegible] ignis [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] manifestissime demonstrant. Qualiter hos ergo esse [illegible] ignis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quid [illegible] quid calor, quid intestinus motus vel unde sit hoc est in [illegible] [illegible] [illegible] [illegible] philosophi [illegible] [illegible] [illegible] [illegible] [illegible] enim Democritum [illegible] [illegible] ignem ex corpusculis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] moverentur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corpora [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]bant. Non multum ab [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sed [illegible] [illegible] [illegible] [illegible] derivabat unde [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] ignea materia [illegible] [illegible] [illegible] [illegible] inter [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] animadvertimus. [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

vel minus [illegible] hac [illegible] numerum [illegible]

[illegible]

[illegible] minus [illegible] materia [illegible]

[illegible] vocetur [illegible]

[illegible] materia [illegible]

[illegible] locum tenet [illegible] hinc intelligitur [illegible]

[illegible]

[illegible] explosioni [illegible] continent [illegible] materiam [illegible]

non [illegible] poterunt. [illegible]

videtur calor [illegible] minimarum [illegible] explosione [illegible]

cum explosione conjunctus. Hinc [illegible]

[illegible] materia [illegible] explicatio [illegible] de [illegible] nihil aliud [illegible]

[illegible]

[illegible]

[illegible]

[illegible] explosione materiae [illegible]

[illegible] hac materia [illegible] est [illegible]

[illegible] materia [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] quorum [illegible] non excedit. id unum certo affirmare et experimentis con-

[illegible] ignem [illegible] non [illegible]

[illegible] sed de illarum particularum natura nihil definiri valet. Nec caret [illegible] diversas esse com-

[illegible] eorum [illegible]

[illegible] non [illegible] esse [illegible]

[illegible] hanc [illegible]

[illegible] ... exactissimum [illegible] ... [illegible] ad [illegible] ... [illegible] sed [illegible] ... [illegible] quo nec quoque [illegible] demum [illegible] ... [illegible] ... [illegible] ... operationes [illegible] aliud [illegible] affirmari quam cum [illegible] ... [illegible] ... de [illegible] motu [illegible] quorum [illegible] ... [illegible] ... [illegible]. Si enim [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... satis certo colligi posse videtur

[illegible] vero [illegible] hic [illegible] ... vel [illegible] omnis [illegible] ... [illegible] ... [illegible] ... Quamvis enim ob [illegible] ... [illegible] ... [illegible] ... motu [illegible] ... [illegible] ... maximum [illegible] ... [illegible] ... ut [illegible] ... [illegible] ... est et [illegible] ... [illegible] ad [illegible] ... alterum in mixtura [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... quam in [illegible] ... ratio [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... vel in nostro vel in [illegible] ... [illegible]

Ex his [illegible] de igne atque calore [illegible] sunt [illegible] profluunt quae ad frigoris Phenomena explicanda pertinet, quorum ante quam de lumine dicamus pauca [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ignis non est [illegible] [illegible] enim [illegible] [illegible] omnia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] igne [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] frigescere [illegible] posse [illegible] [illegible] [illegible] salina praesertim, et nitrosa se se in ipsorum partes insinuantes ignem vel expellant vel extinguant. Alii autem in Experimentorum pluribus eadem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnia ab iis [illegible], et propterea frigoris naturam statuunt in diminutione caloris [illegible] [illegible] et [illegible] ut fiant particulis magis adhaerenta. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aqua [illegible], vel quodammodo [illegible] calidum in vacuo [illegible] frigent. Hic autem [illegible] quidem igneae [illegible] calorem [illegible] [illegible] [illegible] modo [illegible] [illegible] calorem [illegible] [illegible] non ab [illegible]

[illegible] Quod nec ex [illegible] [illegible] lapides [illegible] sub dio [illegible] non [illegible] [illegible] [illegible] volumen dilatant. [illegible] enim [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] autem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

quandiu [illegible] [illegible] argumentum [illegible] nunquam vero [illegible] fervorem [illegible] nullorum [illegible] acidorum [illegible] accedunt [illegible] rationem invadit. Semper enim [illegible] effervescunt uti docet eorum solutio. Si autem id contingeret in [illegible] quid ad effervescentiam excitandam in [illegible] [illegible] [illegible] metallicis [illegible] distinguuntur frigore: maximum est enim [illegible] momentum et [illegible] in conversione [illegible] et frigoris [illegible] [illegible] phaenomena [illegible] modo [illegible]. Non ignorandum tamen alios esse, qui haec omnia explicare conantur non solum [illegible] [illegible] repulsivam [illegible] [illegible] aquae particulas [illegible] [illegible] [illegible] accedente frigore [illegible] fit [illegible] [illegible] [illegible] [illegible] congelationis [illegible] [illegible] autem expansio [illegible] [illegible] tantum [illegible] hac ratione intelligi potest cur [illegible] expansio [illegible] non accidat. [illegible] [illegible] [illegible] in eo [illegible] [illegible] quod particulae aquae [illegible] in congelatione et expansione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] calore et accedente frigore [illegible] enim adhuc explicandum [illegible] [illegible] [illegible] [illegible] frigore [illegible] [illegible] conclud[illegible] [illegible] frigore [illegible] sunt [illegible] autem [illegible] possunt investigare [illegible] [illegible] [illegible] [illegible]

[illegible] et frigoris [illegible] [illegible] [illegible] habemus [illegible] [illegible] potest [illegible] esse in extrema cute vel potius in genere quodam [illegible] [illegible] nervorum [illegible] [illegible] membranae ad extremum [illegible] [illegible] [illegible] [illegible] [illegible] effectus [illegible] in [illegible] nervos irradiantes ad cerebrum adeoque ad animum [illegible] [illegible] [illegible] in [illegible] partibus diversis [illegible] sensibiliter [illegible]tur. Quare cum in [illegible] nostris [illegible] [illegible] sint [illegible] [illegible]

[illegible] gradus est. molecule vero et [illegible] vehementius se [illegible] inclinataque movendae.

Quemadmodum in [illegible] natura [illegible] laborant [illegible] de lumine [illegible] eandem quaestionem [illegible] praeter id quod [illegible] exibent Phenomena et experientia [illegible] argumentum. [illegible] alliorum, [illegible] accidentium [illegible] modo removentur [illegible] videntur ut ne [illegible] nomine [illegible] si id quod penitus ignoramus [illegible] de luminis natura [illegible] cunt, [illegible] qui [illegible]. Si vero id quod nobis [illegible] experimenti [illegible] esse corporum [illegible] corpora [illegible] penetret oculum [illegible] nerveasque fibrillas [illegible] sensum quendam in illis imprimat. [illegible] explicandum [illegible] quaenam sit [illegible] substantiae [illegible] forma, quinam modus et propagatio, in quibus [illegible] se [illegible] Physici. [illegible] igitur tota de lumine [illegible] videlicet in corpore lucido, quod lucem emittit [illegible] in eo quod lucem emissam [illegible] in ipso visionis organo. [illegible] a primo [illegible] nullam fieri effluviorum emissionem [illegible]

[illegible]

sphaerarumque [illegible] [illegible] pro 18 [illegible] diametrorum [illegible] triplicati [illegible] ratione et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] orientem [illegible] [illegible] enim lux [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et tamen [illegible] Solis [illegible] [illegible] [illegible] docent [illegible] segmenta [illegible] hypothesim [illegible] [illegible]. Quis enim non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] fieri [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] directiones [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] radiorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] systematis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Solem [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Si enim [illegible] [illegible] [illegible] [illegible] pedes Parisienses [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] pedes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de loco in [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] tempora [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Neque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel minimum [illegible] removere. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] invisibiles [illegible] quod Sol [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

illustrans nihilominus sensibile [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Qui vero explicare valeat, quomodo Sol [illegible] [illegible] a terra semidiametris [illegible] [illegible] [illegible] [illegible] bus millibus et [illegible] [illegible] [illegible] [illegible] sive lumine [illegible] sanguinem [illegible] 1000 terradiametro pluquam 1000 majorem, qui inquam explicare valeat quomodo [illegible] non fuit Sol [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tenuitatem admittat, quae quodlibet ingenii nostri vim longe superat? Nil ergo mirum [illegible] [illegible] [illegible] [illegible] [illegible] tenerrima [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] num innumera [illegible] [illegible] radios [illegible] [illegible] [illegible] [illegible]

Propter memoratam celeritatem et tenuitatem [illegible] habet [illegible] [illegible] [illegible] suas proprietates. Insignes [illegible] inter has refractio et reflexio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] lucem [illegible] [illegible] [illegible] Atque ut de refractione sermonem [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] Lu-
"mis inflexio a recto tramite dum ab uno ad aliud diversum [illegible] medium pertransit. Qui-
"re [illegible] [illegible] [illegible] [illegible] [illegible] lumen [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
"[illegible] [illegible] [illegible] medium non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
"[illegible] [illegible] [illegible] vel a densiori progrediatur ad rarius [illegible] [illegible] obliquè [illegible] [illegible] [illegible]
"in rarius vel a rariori in densius [illegible] [illegible] linea [illegible] [illegible] [illegible] [illegible] [illegible]
"dendo [illegible] [illegible] [illegible] [illegible] recedendo [illegible] [illegible] [illegible]" Unde [illegible] [illegible] [illegible] [illegible] [illegible] refringitur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] medium [illegible] [illegible] [illegible] radius [illegible] [illegible] [illegible] turbandi a medio [illegible] [illegible] partes [illegible] [illegible] [illegible]" Verum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Philosophus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in lucem [illegible] Newtonus [illegible] [illegible] [illegible] proprietatem [illegible] [illegible] in lucem [illegible] experimenta [illegible] Praeterea [illegible]

n.

[illegible] Prout [illegible] latior efficitur donec [illegible] [illegible] praeterea experimenta [illegible] hec enim sunt et omnia [illegible] interstudentia, hinc [illegible] Newtonianae sententiae veritas. Primo enim apparet [illegible] medium [illegible] [illegible] [illegible] omnes [illegible] eundem [illegible] exercet [illegible] velocitate vi attrahente [illegible] [illegible] perpendiculariter [illegible] [illegible] intelligitur [illegible] ab eodem vero abhaesatio [illegible] [illegible] [illegible] [illegible] Quid [illegible] quid simplicius? Juvat nihil omninus [illegible] more [illegible] Physicorum [illegible] [illegible] BDC [Fig. 10) [illegible] [illegible] AB, CD terminatum representet medium densius quod [illegible] X [illegible] comprehenumus. Globulus [illegible] g in [illegible] AB [illegible] AB [illegible] perpendiculariter [illegible] AB [illegible] ABCD [illegible] sese mutuo [illegible] revest attractio perpendicularis, quae cum perpendiculari motu [illegible] [illegible] id solum praestare debeat, ut magis [illegible] perpendiculariter [illegible] et motu accelerato [illegible] in AB [illegible] ABCD [illegible] [illegible] emergat ex CD in [illegible] ABCD [illegible] radium [illegible] [illegible] AB [illegible] non consideramus. Sermo enim est de globulis, qui per medii [illegible] liberi transeunt, [illegible] globuli [illegible] Newton [illegible]

exercicent directionem obliquam [illegible] directio [illegible] HG [illegible] medii in dato situ Gg (eadem Fig.) considerari debet vires duo [illegible] secundum directionem HG perpetuo eadem altera vero secundum perpendicularem Gg perpetuo [illegible] ex [illegible] compositione fit ut globulus minimum describat curvae arcum Gi versus iB concavum ob motu accelleratum non secus ac gravia oblique deorsum projecta describunt parabolam quae [illegible] tatem [illegible] At [illegible] pervenit in [illegible] medium Y secundum tangentem curvae [illegible] describit, movetur [illegible] in K [illegible] ex CD [illegible] tas in [illegible] ad medium Y. [illegible] debet [illegible] directionem tangentis perpetuo eadem, altera autem perpendicularis globuli motum retardans [illegible] quibus antea versus AB fuerat accelleratus ac proinde globulus curvam KI [illegible] et eandem describit sed situ contrario positam ob motus retardationem [illegible] oblique projecta describunt parabolam quae convexitatem [illegible] extra limites attractionis pervenit secundum [illegible] tangentis [illegible]

Haec est [illegible], quae a recentioribus Newtonianis [illegible] contra quam non [illegible] per systemate per [illegible] lineam [illegible] [illegible] permeabilis reflexio. [illegible] datum erit [illegible] Sed statim tota corruit objectio cum illi [illegible] subeat a vi quae eidem inest attracta per breve quoddam lineae [illegible] [illegible] attractione [illegible] [illegible] in [illegible] [illegible] Newton [illegible] [illegible] omnes

Neque [illegible] non esse experimentis demonstrati [illegible] in Newtoniano systemate [illegible]

[illegible] radius ex oleo et vitrum [illegible] densitas

densitatem habuit et vix ad unitatem. [illegible] non cadent omnibus corporibus

et ideo [illegible] in lucem [illegible] semper [illegible]. [illegible] et [illegible]

[illegible] maxime [illegible] vero [illegible] Quare [illegible] ole[illegible]

[illegible] debet. Quod de eo etiam dicendum est

[illegible] et quidem [illegible] esse, vel [illegible] aque

[illegible] densitas [illegible] Quid enim [illegible]

agit in lucem [illegible] lux de [illegible] in vitro

[illegible] Sed de [illegible]tione satis.

Altera [illegible] occurrit lucis proprietas est [illegible] idem est,

[illegible] a corporis superficie regressus aut resultus. Quemadmodum [illegible] lux [illegible]

corpore obiecto [illegible] modo resiliat non [illegible] labore veteres [illegible] Videntur enim

[illegible] lucis radium [illegible] impingere et

ab ipso repercussum [illegible] ab eo resiliat, quia corpus

[illegible] sed alia ratione [illegible] magis

[illegible] philosophando [illegible] experimentis [illegible]

[illegible] Newtonus. Observavit [illegible] hic vir reflexionem lucis ex vitro

in aerem [illegible] fortem [illegible] in transmissu ejus ex aere in vitrum; imo aliquando for-

tiorem multo ac vehementiorem [illegible] transmissu ejus [illegible] vitro in [illegible]

observationem [illegible] partes [illegible] ad repercutiendam lucem

[illegible] partes et aquae, quod [illegible] Praeterea

[illegible] perspicere potest [illegible] et ad certam normam directe [illegible]

[illegible] lucis reflexionem. Id autem [illegible] intelligit [illegible] lucis in [illegible] partes [illegible]

[illegible] debent [illegible] ab [illegible] corpore.

[illegible] enim [illegible] non poterit tamen [illegible]

[illegible] et non [illegible] verum [illegible] quod

Quod experientiæ repugnat. Verum si cum Newtono [illegible] [illegible] non in contactu sed in minima licet a contactu distantia, facile omnia [illegible] explicamus phenomena. Nam corporum particulas ad minimam distantiam agere in suis radiis [illegible] quod superius ostendimus [illegible] attractione [illegible] corporibus eximus, repulsionem etiam esse ad minimas particularum corporearum distantias probant experimenta, [illegible] plurima referuntur a Newtonianis inter quæ ellegantissime descripta a P. Jaquier, nos hæc seligimus. Lumen per angustissimum foramen in tenebrosum cubiculum intromittatur, et suis radiis obiiciatur tenuissimum corpus [illegible] radiorum latitudinem non excedat, umbra corporis [illegible] [illegible] ad notabilem distantiam [illegible] [illegible] [illegible] esse reperies; radius lucis prope corporis obiecti extremitates [illegible] radiis transit [illegible] hæc [illegible] [illegible] [illegible] radii luminis [illegible] quibus seu [illegible] umbra [illegible] [illegible] [illegible] [illegible] [illegible] ra [illegible] [illegible] [illegible] foramine, et [illegible] inter se miscentur, ut discerni amplius non possint. Newtonus laminam plumbeam acicula perforatam adhibuit, et foramen diametri $\frac{1}{42}$ [illegible]. Umbræ dillatatio accuratius discerni potest in maiori quam in minori a corpore distantia; notum quippe est umbram in maiori [illegible] quam in minori distantia [illegible] [illegible] autem longe [illegible] quam in parvis distantiis conservantur [illegible] [illegible] [illegible] comprehendi minime possent si radii prope corporum superficies nullam [illegible] [illegible] sed in rectis lineis prorsus pergerent. Ita manifestum est repulsionem aliquam [illegible] [illegible] [illegible] atque opaca corpora [illegible] [illegible] quam [illegible] in data quadam distantia attractionem vero in alia, ubi superius ostendimus. Hanc luminis [illegible] [illegible] et [illegible] lucis [illegible] [illegible] [illegible] recta non pergant sed a corporis superficie repelluntur [illegible] nem Luminis appellant Physici. Verum hæc [illegible] [illegible] [illegible] [illegible] consequentia eadem est vel cum reflexione vel cum refractione. Ab eadem [illegible] causa, attractione nempe, et vi proiectionis pendet. Cum refractione [illegible] est [illegible] [illegible] [illegible] radio a minus denso ad medium magis densum vel vice versa [illegible] [illegible] [illegible] medio [illegible] citatem et directionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tantisper, ante vero in ingressu mutet. Cum reflexione autem quando eam non in [illegible] corporum [illegible] sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] qui sane refractio in [illegible] radius ex me-
dio rariori in densius transeat sane vero si sub certa inclinatione ex medio densiori in
rarius permeet cum enim radius a rariori in densius medium transiens ideo refringa-
tur quia vis attractionis densioris medii per inclinationem [illegible] ita sicut projectionis
vim et ejus directionem immutet perspicuum est radium sub minori inclinatione medium
penetrantem ea leviori vi [illegible] a nulla attractione vel repulsione medii [illegible] vinci unquam
posse. Quod vero cum radius a densiori ad minus densum transit ad inclinationem satis magnam
evidens est vi attractiva medii densioris ita posse attrahi radium ut potius quam attracti-
onis sphaeram excurrere regredi debeant in eamdem densitatem in regressu curvam et simi-
lem quam in egressu descripsit, quo in casu accidit contingit reflexio. Sed et eadem
unde [illegible] quod reflexio in minima a contactu distantia fiat
jam ut dixi omnia explicantur reflexionis phaenomena. Atque illud imprimis mira-
bile quod radii ex vitri superficie obliqua incidentes in vacuum Boyleanum
post maximam refractionem revertuntur in vitrum. Quod ex eo repetendum est quod
a posteriori ejusdem vitri superficie a qua egrediuntur attrahantur quod si ea super-
ficies posterior oleo madefiat vel aqua vel aere etiam pellucido recta procedunt
radii. Tunc enim vitri attractio in ea corpora quibus unctum est agens ne-
quit eum retrahere. Pari ratione explicatur cur si duo prismata collocentur ita
ut neque se tangant neque ab invicem multum distant [illegible] lumen
primi prismatis per aerem vel vacuum interjectum permeat et denique in alte-
rum prisma se se immittat si vero hoc alterum removeatur ex aere vel ex vacuo
[illegible] et a posteriori parte in primum redeat. In hoc enim casu a vi [illegible]
primi prismatis radius retrahitur cujuscumque tandem sit tertii vel causa. Quemadmo-
dum ergo vis [illegible] data est vel procedit vel regreditur [illegible]
pellucidorum seu reflexionis ab anteriori [illegible] superficie vis repellens
[illegible] est [illegible] esse reflexionis causam [illegible]
enim [illegible] in aere sive in aqua sive in alio quolibet diversae densitatis medio
eadem [illegible] reflexionem [illegible]

[illegible] vi repellentis ipsorum corporum [illegible] quæ sit majorem, quam vis attrahentis distantiam exeritur [illegible] interiorem [illegible] incidentes radii retardantur primo [illegible] deinde repelluntur tandem ac rever[-]verantur, ut reflexionis angulus angulo incidentiæ æqualis evadat. [illegible] supervacaneum [illegible] plura in hac re afferre experimenta, cum facile ex allatis omnia [illegible] refelli possint. Quare illud tandem est colligendum, lumen non minus a prominentibus corporum partibus, quam ab eorum poris aliquando reflecti [illegible] quodlibet [illegible] observavimus [illegible] incidunt mediorum qui vel omnino vacui, vel mediis prorsus diversis inter se repleti [illegible] refractiones quas consequitur necessario reflexio. [illegible] non semper in [illegible] superficie lumen reflectitur sed [illegible] ubi [illegible] cum corpus [illegible] refractionibus ob mediorum densitatem [illegible] resilire, neque vero ex eo quod aliqui radiorum repugnantur aliqui reflectantur [illegible] transmitti, vel eos qui transmittuntur cum solidis corporum partibus compenetrari [illegible] contrarium [illegible] Si enim ideo [illegible] revertunt [illegible] necesse est. Per terminos ergo mediorum qui molecularum seu [illegible] procedunt, ex quibus vel prima corporum textura constat [illegible] pertransire oportet. Quod perspicuum fit si attendas [illegible] [illegible] ex his patet quæ corpora pellucida, quæ opaca habenda sint [illegible] transmittitur ubi media sint uniformia seu ejusdem densitatis [illegible] nulla [illegible] mediorum diversitas pellucida erunt [illegible] vero cum [illegible] medii [illegible] [illegible] reflectuntur corpora [illegible] medii [illegible] opaca et [illegible] quæ sicca fere opaca est aqua vel oleo imbuta [illegible] magis [illegible] aqua et oleum omnia [illegible] magna [illegible] lucem [illegible] Si inter [illegible] sibi invicem applicatæ minus [illegible] una [illegible] illis omnibus [illegible]. Unde [illegible] inter laminas [illegible] medium interveniatur. [illegible] magis [illegible] aquæ [illegible]

[illegible] efficiat [illegible] et in pulverem abeat [illegible] hoc majorem densitatem in se accipit [illegible] omnem aut fere omnem pelluciditatem amittit. Sentimus [illegible] et vitrum [illegible] pulverem [illegible] concrescere [illegible] tantum [illegible] vitrum utrumque pellucere videmus. [illegible] enim [illegible] magis pellucidum efficiunt. De [illegible] ergo densitate [illegible] pelluciditatem [illegible] opacitas.

Postquam generatim docuimus [illegible] lucis reflexio et refrangibilitas [illegible] earum causa [illegible] ad modos refrangibilitatis [illegible] spectandos devenimus. Lucis [illegible] radius non [illegible] tota semper refringitur [illegible] sed diversimode pro varia particularum [illegible] ex qua [illegible] omnem colorum varietatem in corporibus repetunt Newtoniani. Volunt enim [illegible] radium [illegible] a Sole emissum [illegible] quarum [illegible] diversam habeant ab altero refrangibilitatem. Rem totam [illegible] et [illegible] exhibet [illegible] Samuel Clark. Radius ut F E (Fig. 13) superficiei [illegible] ut A D in loco tenebroso exceptus non integer refringitur ad L [illegible] hoc est (ut [illegible] maxime est verisimile) lucis particulae quae sunt [illegible] et maxime superficiei refringentis actione [illegible] ad L [illegible] magnitudine [illegible] ad puncta sita inter L et G. Quae [illegible] maxime [illegible] coloris [illegible] separatio [illegible] in [illegible] inde per [illegible] [illegible] autem particulae maxime refringuntur, eae violaceum constituunt rubei coloris, hoc est maxime lucis particulae [illegible] ad sensum movendum [illegible] [illegible] particulae [illegible] magnitudine [illegible]

ac rectangulis [illegible] iter [illegible] reme-
diorum [illegible] refractione [illegible] [illegible] inveniri [illegible] maximum
ne [illegible] exitione [illegible]. Eorundem colores [illegible] radiorum cum uni ultima non deberent:
hi eorum modificationes seu [illegible] proprietates [illegible]
(ut veri simillimum est) [illegible] sunt et [illegible]
in sequente refractione, reflexione [illegible] quolibet modi [illegible].

[illegible] Lockius [illegible]
Theorie de colorum natura et proprietatibus [illegible]
ut a [illegible] Newtono in optica sua [illegible] recenset [illegible]
luminis per prisma [illegible] imaginem in opposito pariete [illegible] coloribus [illegible]
[illegible] Rubeus Flavus Viridis Ceruleus et [illegible]
tanda, sed quando [illegible]
[illegible] radii illi, qui colorem flavum exibent, [illegible]
[illegible] flavum etc. et [illegible] omnium
maxime. Quarto si prima [illegible] radii [illegible] axem suum [illegible]
[illegible]
per aliquod parvum foramen [illegible]
dum prisma [illegible]
[illegible] Item [illegible]
[illegible] alteridrem [illegible]
[illegible] Quinto [illegible]
[illegible] radiorum coloratorum [illegible]
nec mutua decussatione nec [illegible] nec [illegible]
loco [illegible] tenebricoso [illegible] radii [illegible]
[illegible]
[illegible] Soli [illegible]
inferiorem [illegible]
reflectantur [illegible]

ign

rubeo [illegible] [illegible] [illegible] cum illo [illegible] [illegible] conjunctum [illegible] [illegible]

ubicunque [illegible] rubeo vel caeruleo [illegible] et [illegible] [illegible]. Decimo omnia corpora natu-

ralia [illegible] [illegible] [illegible] [illegible] [illegible] altera nostra colore rubeo et flavo ex al-

tera [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

rubor et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]. Diximus si-

militer si duo pulveres [illegible] viride rubeum et caeruleum commixta fuerint [illegible]

quod exiguum [illegible] [illegible] mixtura [illegible] [illegible] per prisma [illegible] [illegible] [illegible]

imaginem exhibebit rubeam et caeruleam. Hae sunt maxime generalia prismatis Phaenomena

([illegible] enim vel notatu [illegible] [illegible] [illegible]) ex quibus [illegible] [illegible]

[illegible] colores neque in [illegible] [illegible] contorsione ut Cartesius neque in [illegible]

[illegible] [illegible] [illegible] ut Hookius, neque [illegible] in [illegible] [illegible] vera, seu

[illegible] [illegible] luce ut Barrovius [illegible] consistere posse, sed radios luminis ex

[illegible] [illegible] [illegible] diversis [illegible] esse colores [illegible] [illegible] [illegible] [illegible] re-

fractionem [illegible] et [illegible] [illegible] [illegible] Theoria [illegible] [illegible]

[illegible] [illegible] et [illegible] [illegible] [illegible] omnia [illegible] Phaenomena exhibebimus

Primo enim radii solis per prisma triangulum transmissi imaginem in oppo-

sito pariete [illegible] variis coloribus [illegible], quia radii colorati refractione [illegible]

tur. [illegible] [illegible] [illegible] [illegible] [illegible] notati [illegible] prismatis ABC [illegible] CA

[illegible] [illegible] [illegible] [illegible] [illegible] ABC) [illegible] [illegible] [illegible] [illegible]

[illegible] in DD [illegible] [illegible] prismatis [illegible] BC (Fig. 1 [illegible]) [illegible]

[illegible] [illegible] ex [illegible] ABC) [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] in EE cum [illegible] in situ [illegible] ABCF ([illegible] non in

prismate [illegible] GLO [illegible] [illegible] situ collocato) [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] in DD [illegible] [illegible] [illegible] [illegible] [illegible]

refractione [illegible] in contrarias [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] imago illa non est rotunda sed quasi quinque partibus longior quam lata

quia alii radii magis refringuntur quam alii ideoque [illegible] totis [illegible] in unam imaginem in [illegible]

Tertio et quarto. Radii illi qui colorem flavum exhibent magis et violaceum [illegible] quam [illegible] radii [illegible] magis refringuntur quam rubei [illegible] quam flavi et caerulei et violacei maxime omnium

Quinto et sexto. [illegible] [illegible] [illegible] separatorum colores [illegible] quia eorum colores non sunt modificationes ex refractione ortae, sed proprietates immutabiles ad [illegible] eorum natura pertinentes

Septimo [illegible] simul radii colorati pluribus prismatibus vel [illegible] [illegible] [illegible] radius [illegible] [illegible] refractione separatae, [illegible] [illegible] [illegible] istis partibus iterum fit albus, et radii colorati ubi coeunt non se mutuo destruunt sed miscentur tantum. [illegible] rubeus flavus viridis caeruleus et [illegible] mixti [illegible] [illegible] colore [illegible] ex albo et nigro [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] coloribus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] motus velocitate [illegible] [illegible] [illegible] in oculo [illegible] [illegible] [illegible] continuo coloribus singulis, ex tota una [illegible] [illegible] colore [illegible] [illegible] medius et [illegible].

Octavo. Si radii Solis in superficiem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Quia radii cum ante omnem refractionem [illegible] [illegible] [illegible] [illegible] sunt [illegible] [illegible] a [illegible] separantur

Nono. [illegible] duorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Decimo. [illegible] [illegible] [illegible] [illegible] [illegible] Quia [illegible] fimbriae sunt [illegible] [illegible] integrarum [illegible] radii [illegible] [illegible] [illegible] magis aut minus refringuntur [illegible] [illegible] [illegible] loco [illegible] [illegible] [illegible] exhibent

Undecimo [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] tertio [illegible] per [illegible] [illegible] maximum [illegible] eximantur [illegible] in focum conveniant, [illegible] lucis et umbrae colore rubeo tinctam [illegible] [illegible] ultra focum [illegible] quia in primo casu radii rubei qui paulo minus refringuntur superiores sunt, in secundo post decussationem in [illegible] [illegible]

Decimo [illegible] [illegible] [illegible] per [illegible] [illegible] pupillae [illegible] cujusvis corporis opa= ci interpositum [illegible] [illegible] [illegible] [illegible] [illegible] objectorum extrema tanquam per prisma intuita coloribus [illegible] [illegible] [illegible] [illegible]. Quia radii [illegible] per reliquam pupillam [illegible] refractione in colores [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] atque [illegible] [illegible] [illegible] [illegible] quod oculo per [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] colores, ut in refractionibus [illegible], et [illegible] corporum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in lamellis admodum tenuibus materiae cujusvis pellucidae sepa= [illegible] [illegible] omnes nimirum lamellae quae [illegible] tenuiores quam [illegible] ejusdam crassitudinis radios colorum omnium transmittunt reflectunt nullos; prout autem in crassitudinem propor= tione arithmetica excrescunt reflectere incipiunt radios [illegible] caeruleos deinde ex ordine vir= ides flavos rubeos puros; iterumque caeruleos virides flavos rubeos magis magisque dilutos et commixtos, donec tandem certa crassitudine, radios colorum omnium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], nimirum [illegible] [illegible] [illegible] [illegible] unum quemvis colorem reflect= [illegible] tenuis [illegible], ea semper transmittit colorem contrarium [illegible] rubeum aut [illegible]. De quorum omnium Phaenomenorum varietate innumeris experimentis [illegible] [illegible] [illegible] quam crassitudinem esse [illegible] lamella ad certos colores reflectendos, deque [illegible] quam ob rem lamellae certis crassitudinibus certos ita reflectant colores, [illegible] Newtonum [illegible] [illegible] [illegible] [illegible] [illegible] est hujus loci [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] ex tenuibus et [illegible] lamellis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] reflexiones [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] (pro [illegible] nimirum [illegible] [illegible]) [illegible] [illegible] [illegible] [illegible] [illegible]

corpus recte [illegible] et refractiones [illegible] Jam [illegible] que ex lamellis constat omnium tenuissimis ea sunt [illegible] [illegible] ejus differentiam, adeoque ad colores omnes refringendos aptus [illegible] [illegible] ex lamellis quibusdam plerisque sine intermedia aliqua crassitudine [illegible] [illegible] flava vel rubea, refringendo nimirum radios solo [illegible] non quidem solus sed [illegible] multis [illegible] [illegible] aliorum quorumvis [illegible] quos utique alias maximam partem vel [illegible] et intervenientes [illegible] [illegible] non nunquam [illegible] ex quo fit ut quidam humores (v. c. [illegible] refractus infusio) rubei aut flavi videantur luce reflexa, caerulei transmissa, et contra [illegible] quae illa videntur obverse transmittant omnes [illegible] caeruleos.

[illegible] sunt que [illegible] his temporis angustiis de lumine dici possunt ad explicandum quid quid in eo fiat medio, quod lumen a luminoso corpore [illegible] et ad organum [illegible] [illegible] transmittit, jam ad ipsum visus organum et [illegible] [illegible] [illegible] [illegible] FABC (Fig. 15) [illegible] [illegible] [illegible] ad [illegible] CDEF [illegible] [illegible] est AB est [illegible] [illegible] [illegible] [illegible] integumentum BCDEFA quod opacum [illegible] tur sklerotica. Pars [illegible] anterior quae corneae adjacet tegitur tenui membrana quae vocatur adnata, et efficit album oculi. Adnata tegit quoque corneam [illegible] [illegible] et [illegible] AILB est [illegible] [illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible] in medio foramen habet [illegible] [illegible] constat ex fibris circularibus concentricis ad angulos rectos per fibras longitudinales ad centrum tendentes [illegible] [illegible] [illegible] humores [illegible] [illegible] [illegible] [illegible] [illegible] MN sunt fila quaedam [illegible] [illegible] vocatus [illegible] [illegible] [illegible] NPN [illegible] [illegible] tate [illegible] [illegible] [illegible] QQR [illegible] [illegible] [illegible] RRR habe[illegible] humorem [illegible] albuminis [illegible] [illegible] [illegible] vel [illegible] vel [illegible]

sed minori quam illa fluiditate, et minori [illegible] [illegible] [illegible] quod [illegible] humorem vitreum vocant [illegible] [illegible] humorem [illegible] [illegible] [illegible] tunicae [illegible], [illegible] colore [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] D E G H est [illegible] [illegible] [illegible] [illegible] T S [illegible] [illegible] [illegible] ad oculum [illegible] et [illegible] [illegible] [illegible] Externas [illegible] obliqui [illegible] [illegible] oculum [illegible] secundum [illegible] [illegible] [illegible] [illegible] oculi [illegible] obliqui sunt illi quibus oblique moventur oculi [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Ovidii versus apparet:

"Pronaque cum spectent animalia cetera terram

Os homini sublime dedit caelumque tueri

Jussit et erectos ad sidera tollere vultus.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nos videremus.

[illegible] [illegible] [illegible] corporum [illegible] ex medio rariore in densius nempe ex aere in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est aqueo [illegible] refracti magis ad se invicem accedunt [illegible] in vitreum [illegible] demonstr[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

in retina [illegible] nunc conjecturis [illegible] [illegible] non [illegible] [illegible] jactus ad cere-
brum propagetur [illegible] tubent [illegible] in multis lumine [illegible] [illegible] oculus Z (Fig.)
et corpus [illegible] ABC. Dubium non est [illegible] radii a singulis hujus corporis objecti punctis ad omnia
oculi puncta ex quibus id [illegible] [illegible] [illegible] Verum cum illi soli qui per pupillam transeunt
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a regione pupillae
incidunt. Quoniam igitur radius BD in superficiem EDF [illegible] [illegible] incidit [illegible] radiu[s]
qui [illegible] humorem multum [illegible] et in fundum oculi O ad perpendiculum incidere. At
radius BE cum ad superficiem EDF ad perpendiculum non incidat refringi debet [illegible] [illegible]
pendiculum EP accedere. EG itidem cum ex humore aqueo [illegible] [illegible] [illegible] in superfi-
ciem GNI [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] GK [illegible] [illegible]
[illegible] GL [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in superficiem [illegible] [illegible] [illegible] [illegible] [illegible]
refringi debet, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] B
DO, [illegible] [illegible] [illegible] [illegible] potest ut [illegible] [illegible] radius BDO [illegible] [illegible] [illegible] [illegible]
[illegible] radius BF [illegible] [illegible] F [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
rem in puncto O [illegible]. Tam autem radii qui BE et BF [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] illos non posse in idem punctum O non convenire. Ita punctum B [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible] [illegible] BE et BF [illegible] [illegible] [illegible] [illegible].

Si [illegible] radii ex puncto P. (Fig 16) projecti in oculi humorum transmissione [illegible] refringi de-
beat, ut prope in unum idemque punctum X cogantur; radii item ex [illegible] [illegible] [illegible] [illegible]
[illegible] B [illegible] [illegible] [illegible] [illegible] [illegible] fundem punctum [illegible] X et O proximo-
dum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] punctum [illegible]
unum solum oculi [illegible] [illegible] [illegible] F [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
EDF, GHI, LMN, [illegible] [illegible] [illegible] [illegible] [illegible] ex puncto B [illegible]
[illegible] [illegible] in unum idemque punctum O [illegible] [illegible] nullo [illegible] potest [illegible]
radiorum ex alio puncto ut A [illegible] [illegible] [illegible] in unum [illegible] [illegible] [illegible]
ex quovis [illegible] puncto [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] B [illegible] [illegible]

B (Fig.) non deflecteret [illegible] erat medullo, radii qui ex puncto B in [illegible] incurrerent [illegible] E D F G H I L M N [illegible] ut in unum [illegible] O [illegible]. E contrario si corpus obiectum ad oculum accederet radii qui [illegible] B [illegible] [illegible] ut non nisi ultra punctum O [illegible]. [illegible] fieri posset ut corpus aliud ad oculum [illegible] [illegible]

[illegible]

[illegible] esse naturae oculum [illegible]

[illegible]

[illegible]

Dato un triangolo GAO (Fig. 17) ed in esso un punto L da questo si caleranno le rette LA, LR che divideranno il triangolo per metà se divisa la base per mezzo in I si condurrà dall'angolo opposto AR parallela ad LI, e si congiungeranno LA LR. Poiche il triangolo IAO ... AR ... equale a GAO ... e sostituito fra ... AR che è sulla stessa base e fra le stesse parallele sarà ALRO = GAO.

Dividerassi ancora un triangolo dato GLM (Fig. 18) in tre parti equali con due rette condotte da un punto dato R preso nel lato GL se diviso in tre parti equali esso GL ne punti I ed O e condotta MR faransi a questa parallele OA IC, e si condurranno CR RA. Poiche $LMO = \frac{GLM}{3}$ e tolto LMO e sostituito ... eguale al primo per le parallele sarà $LAR = \frac{GLM}{3}$ con simile dimostrazione vedrassi essere $GCR = \frac{GLM}{3}$ dunque il residuo CRAM sarà l'altra terza parte del triangolo.

Con questo metodo si risolverà lo stesso problema dato il punto O (Fig. 19)

Potrassi anche dividere in tre parti equali un dato triangolo GRL (Fig. ...) con rette condotte da ciascun angolo ad un punto. Poiche fatta $IL = \frac{GR}{3}$ e quindi si conduca OI parallela al lato GL, dividasi OI per metà in A e si congiunga il punto A con i tre angoli e sarà fatto. In vero per le parallele sarà $LAG = LIG = \frac{LGR}{3}$ dunque levato LAG resta $GRLA = \frac{2GLR}{3}$. Ma essendo i triangoli di equal base ed altezza AGI = OLA ORA = ARI sarà LAR = GAR, e ciascuno una terza parte del triangolo.

... GIO ... L ... conduca all'opposto LI e dal punto O OR parallela a questa ... punto ... R ... Poiche (Fig. ...) il triangolo GIL + IOL = GIO ... ma IOL = IR... dunque GIL + GRL = GR... = GIOL

Quindi da un dato triangolo (Fig. ...) G.C ... una parte qualunque ... 1/6 ... lato GRL = GIOL ... GM = GR e congiunta LC a questa ... parallela M.A ... Perchè ... LM ...

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GLM [illegible] l'trapezio [illegible] GRL, e però ancora [illegible] trapezio [illegible] A [illegible] GM sarà GLM = ACG [illegible] $\frac{1}{5}$ [illegible] trapezio

Definizione. Trapezoide dicesi un quadrilatero in cui due lati siano paralelli.

In un trapezio [illegible] di parti eguali [illegible] due [illegible] GD [illegible] I [illegible] R (Fig. 22) [illegible] AI, MR sarà LI = AR = MO [illegible] GAI IMR RCO [illegible] basi eguali e fra le stesse paralelle sono eguali, come lo sono per la stessa ragione LGA AIM MRC dunque sarà LI = AR = MO.

Da un dato trapezio volendosi tagliare una porzione qualunque v. gr. $\frac{1}{5}$ dall'angolo O (Fig. 23) si conduca OH paralella alla base GR, prendasi $GI = \frac{GR}{5}$, $OM = \frac{OH}{5}$, e [illegible] MI, MA sarà $OI = \frac{OR}{5}$ [illegible] $AMC = \frac{AOH}{5}$; dunque $AMICO = \frac{GRAO}{5}$. E per [illegible] [illegible] della figura [illegible] AI [illegible] paralella ML e [illegible] IL GI-O sarà $\frac{1}{5}$ del trapezio [illegible] come [illegible] detto ed è chiaro $AMICO = \frac{GRAO}{5}$, se dunque da [illegible] [illegible] MAL e [illegible] l'eguale [illegible] avremo $GILO = \frac{GRAO}{5}$.

Per tagliare da un trapezio GRHC (Fig. 24) una parte qualunque v. gr. $\frac{1}{4}$ con una retta condotta da uno degli angoli v. gr. C, si congiungano CR, GH ed in questa si prenda $GO = \frac{GH}{4}$, si conduca OI paralella ad RC, si congiunga CI, e sarà fatto. In fatti condotta OC, OR è chiaro essere $OCG = \frac{HCG}{4}$, $ORG = \frac{HRG}{4}$, dunque $GROC = \frac{GRHC}{4}$: se da questo torremo IRO e sostituiremo l'eguale ICO avremo $GIC = \frac{GRHC}{4}$.

Per [illegible] un Pentagono ICHML in triangolo (Fig. 25) da uno degl'angoli H negl'opposti I L si conducano HL HI, dagl'[illegible] C ed M facciansi MA paralella ad HL e CG [illegible] HI [illegible] HG HA GHA sarà un triangolo [illegible] il pentagono è [illegible] a tre triangoli [illegible] IHL + LHA = GHA [illegible].

Dato un pentagono da uno degl'angoli qualunque v. gr. H (Fig. [illegible]) condurre due rette HR, HO che [illegible] in tre parti eguali. Poichè [illegible] GHA [illegible] parti eguali RO [illegible] HR HO [illegible] Mentre è chiaro [illegible] triangolo [illegible] te al pentagono ma RHG = un terzo del pentagono [illegible] CHML [illegible]

Dato un pentagono (Fig. 20) per tagliare una parte qualunque [illegible] $\frac{4}{5}$ [illegible] da un angolo dato H faciasi il triangolo GHL = alla figura [illegible] – GL [illegible] O faciasi OM paratella ad HR congiunta HM sarà HMA un quinto [illegible] HO egl'è chiaro essere $GHO = ICHO = \frac{4}{5}$ del pentagono essendo $ROH = RMH$ [illegible] il primo e sostituito [illegible] lo sarà $CIRMH = \frac{4}{5}$ del pentagono [illegible] $HMA\ \frac{1}{5}$

Soglio

Dalla soluzione di questo problema sarà [illegible] dedurre [illegible] nel precedente [illegible] R O (Fig. 25) [illegible] area del pentagono

[illegible]

AAH

[illegible]

[illegible]ic 8

[illegible]

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T: I

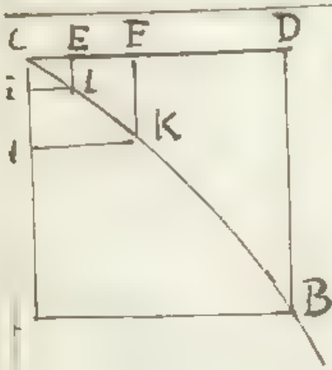


Fig. 4

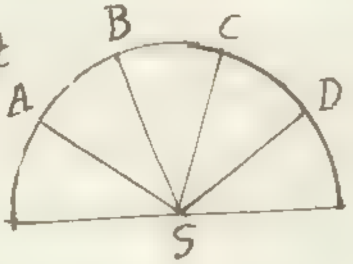


Fig. 9

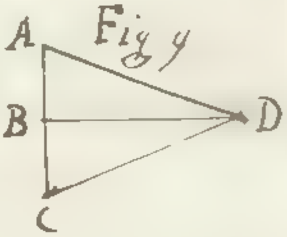


Fig. 8

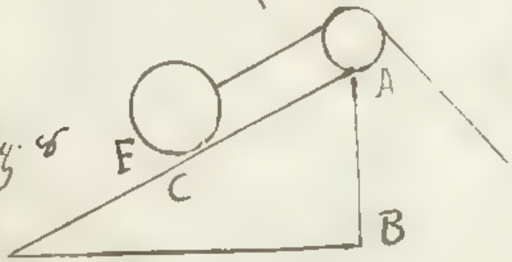


Fig. 10

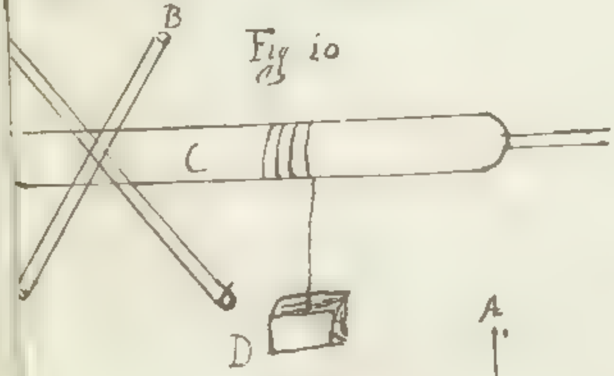
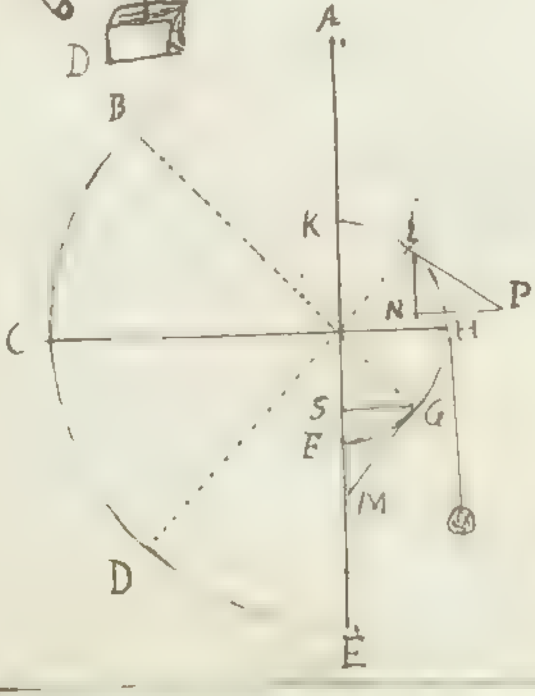
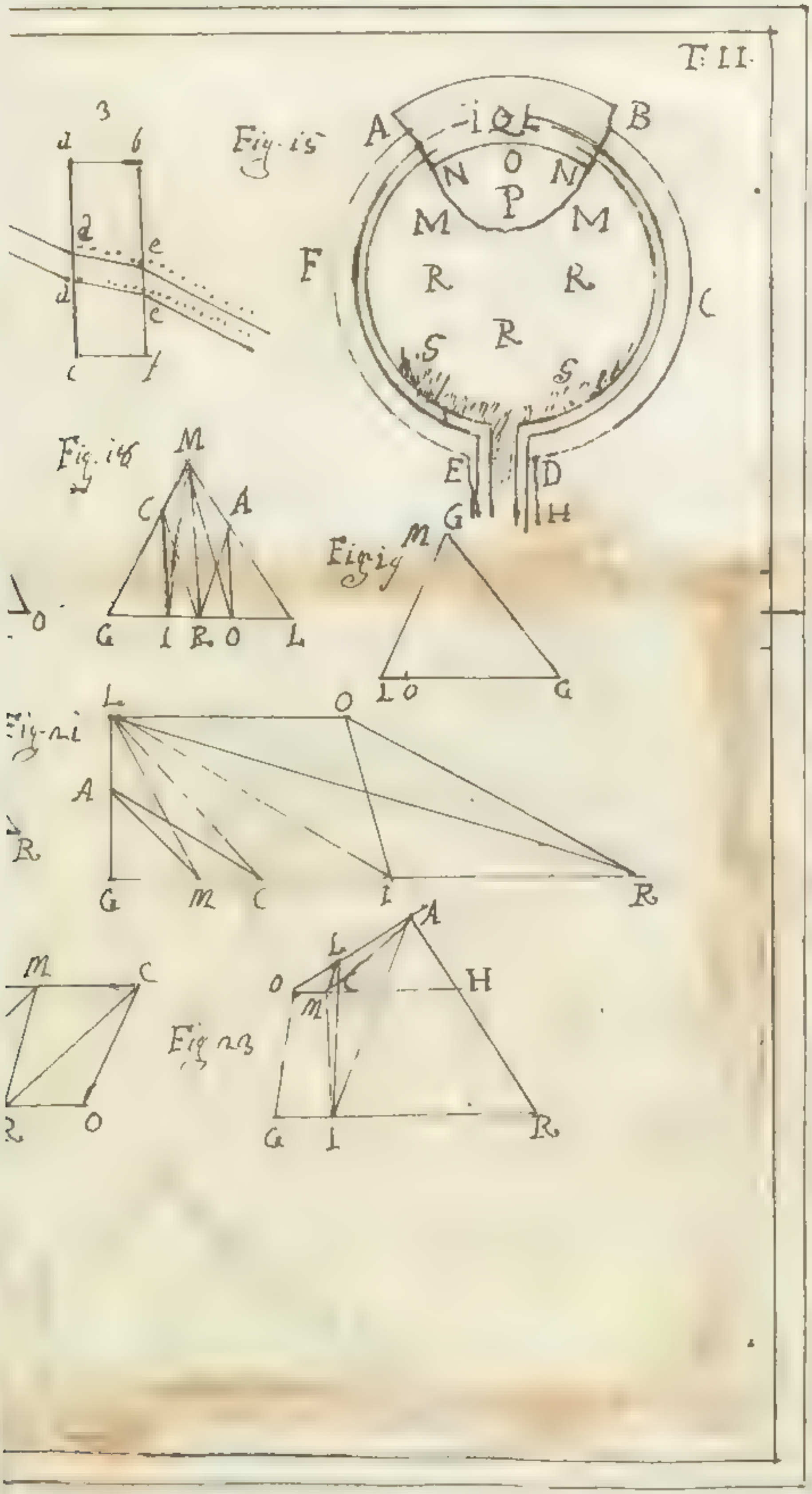


Fig. 11




T. II.
Fig. 15
Fig. 16
Fig. 19
Fig. 21
Fig. 23

LAVS DEO SEMPER

INSTITVTIONES PHILOSOPHICÆ AD STVDIA THEOLOGICA POTISSIMVM ACCOMODATÆ

AVCTORE

D. MARIO CORTINOVIS

EX CONGREGATIONE CHLERICORVM

REGVLARIVM S. P.

VTINI

THOMVS PRIMVS

LOGICAM, ET METHAPHISICAM

COMPLECTENS

Centimetres 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17
Inches 1 2 3 4 5 6 7
Farbkarte
Sachverständigen-Zubehör.de
Blue Cyan Green Yellow Red Magenta White Grey Black